

THE
Juvenile Instructor

VOL. 56

JULY, 1921

NO. 7





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Mother of Me

By Bertha A. Kleinman

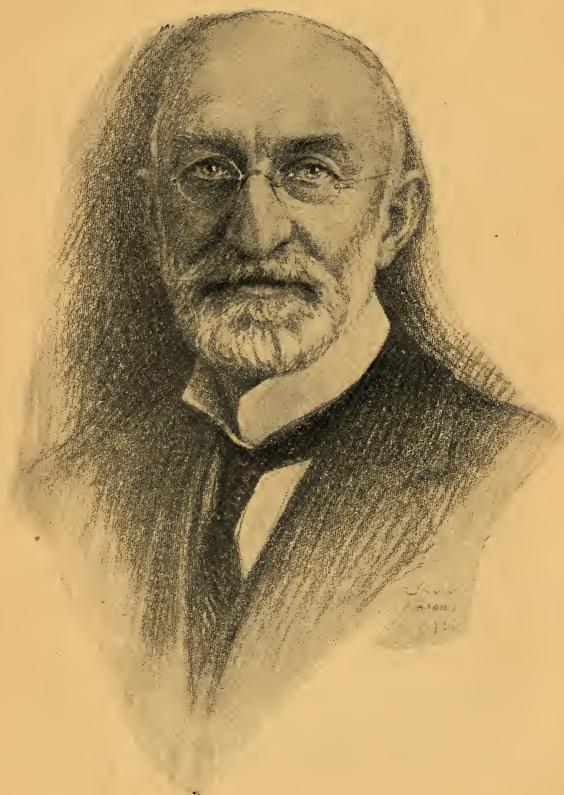
O mother of me, let me climb on your knee,
And tell you how lonely a laddie can be,
When you're always and ever so hurried,
I want you to smile and to romp for a while,
But you're always so busy and worried.

O mother my dear, take your little tad near,
And cuddle him close for I want you to hear,
How the days are so long when you're gloomy,
How there's nothing to do when you're sorry and blue,
And the house is so quiet and gloomy.

O mother, my pet, when you scold me and fret,
And the work piles so high and is never done yet,
I'm so lonesome all over without you,
When the house is atoss and you're tired and cross,
And there's nothing like mother about you.

O mother, my fair, when I trudge up the stair,
And its everywhere sunny because you are there,
You never can know how I wonder,
When your brow is afrown and you order me down,
And I've somehow done nothing but blunder.

O mother of mine, when you never have time,
To tell me a story or sing me a line,
Do you know of a little boy's sorrow—
Your sewing and such, would it matter so much,
If you left a wee bit for tomorrow?
O mother, my own, when you leave me alone,
And there's nothing to do, I wish I was grown,
And could out of the busy days wander,
I would snatch you away where I know we could play,
To the Land of no worries out yonder.



PRESIDENT HEBER J. GRANT
From a Recent Drawing by Snow Gibbs

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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No. 7.

The "Hui Tau"

By David O. McKay

General Superintendent Deseret Sunday School Union

Oberamergau has its Passion Play; Salt Lake City its great annual and its semi-annual conference; and New Zealand its "Hui Tau." The first has awakened international interest; the second, inter-state; and the third, only inter-conference; yet, in proportion to the people participating, the third serves a purpose of sufficient importance to give it rank among the significant gatherings of the world.

The "Hui Tau" is the annual conference of the members of the Church of Jesus Christ of Latter-day Saints in the Colony of New Zealand. Unlike the other two notable gatherings named, it is not held successively at the same place; but before the close of each conference, the district chosen for the succeeding one is named; thus giving the people so favored one year in which to prepare for the important event.

Members and non-members cooperate in this preparation; for it is a recognized fact that the district in which the "Hui Tau" is held must bear most of the expense. Suitable grounds must be supplied; outbuildings erected; accommodations for a thousand visitors or more provided; and a sufficient number of women and girls found who will cook, wash dishes, and serve at tables where hungry hundreds will sit three times a day during the entire conference. Besides all this, a

considerable sum of money must be forthcoming as well. Judging from the eagerness shown by residents of different cities to secure the favored decision, these conditions are met without much difficulty.

A Tented Field

At 3:30 p. m., Friday, April 22, 1921, President Hugh J. Cannon and I had our first introduction to a "Hui Tau." In company with President George S. Taylor, who with several of his associates had welcomed us at Wellington, a number of Elders, and about eighty Maoris, who had alighted from the train at Huntly station, we were driven immediately by auto across the Waikato river to a little settlement "in the heart of Maoriland." As we neared our destination, we beheld in an open field on our right two large tents and a number of smaller ones nestling around them. The same scene at home would have been proof sufficient that a three-ringed circus had come to town. And, truly, the tents seemed sufficiently large to house the entire menagerie, the army of actors and acrobats that go with this world-wide form of entertainment.

Hundreds of people were already assembled in the open space between us and the two largest tents; and what we saw and participated in during the



A GROUP OF MAORI STALWARTS
"Hui Tau," April, 1921

next two hours contributed to make that day one of the most unique and interesting of this extensive tour.

Sister Taylor, Miss Miriam, and others from the Mission House, had joined us. Brother Sid Christy had come bounding to extend greetings and, fortunately for us, put us at our ease by timely suggestions and explanations.

As our party began to walk slowly toward the assembled multitude, our ears were greeted by a shrill cry from a score of women's voices:

"Haere Mai! Haere Mai!" And other terms of welcome, accompanied by such wild gesticulations, jumping, dancing, and grimacing that, had it not been for the assurance of Brother Christy, I should have thought we were about to be attacked instead of welcomed.

This welcome cry was followed by the "Haka" or war dance by a dozen men or more in front of the crowd, urged enticingly on by the dancing of two women, one at each end of the row of warriors. How they wriggled and writhed, rolled their eyes until only the whites were visible, lolled

their tongues and made unsightly grimaces! I was fascinated; and yet worried because surely some acknowledgement must be made of this most demonstrative welcome.

However, when within a hundred yards of the dancing group, we were told to stand still.

The representative of the "king" of the district, an uncle, we were informed, stepped forward, and flourishing a cane (mere) in his hand, and walking briskly forward and back, delivered an impassioned address of welcome. He was followed by the next man in rank, and he by several others, each expressing his joy and gratitude for the visit of those who had traveled so far to meet them.

At this point we should have replied in true Moari fashion; but as the crowd were waiting to shake our hands, it was suggested by our hosts that they would "accept a 'Hongi' as a gracious reply."

And so, beginning with the woman on our left, we clasped hands and pressed noses with the entire assembly. Even during that first experience we learned that the "Hongi" varies in de-



ELDER HOERA RURUKA AND FAMILY, WITH MISSIONARIES
"Hui Tau," April, 1921

gree and intensity as does our kiss, though perhaps not with the same significance.

As we took our places in the seats provided for us, we saw entering the grounds a group of visiting Maoris.

"Haere Mai! Haere Mai!" again cried the women! And again the gesticulating, dancing, and speech making.

Then we saw the reciprocal performance. At the conclusion of the addresses as mentioned above, both sides remained silent, and all heads were bowed. Soon we heard moans, and we noticed that men and women were crying. It was not make-believe, either, for tears were flowing. This was the "Tangi" part of the welcome. They were expressing sympathy for those who had lost loved ones during the past year.

Following this, the leading man among the visitors, flourishing his cane, responded to the welcome, and told why they had come. He was followed by others, and then the group retired to give place for other groups to follow.

Thus the home people welcomed the visitors all through the day!

Order and Discipline

The next morning, we received evidence, and each succeeding day confirmation; that the "Hui Tau" is a well disciplined organization. Every person on the ground was expected to respond with promptness and dispatch to the following signals:

At 6:15 a. m. a clanging bell drove Morpheus to his sunless cave and bade his subjects get up!

At 7 a. m. it called to "Karakia," or morning service; at 8 a. m. to "Kai," (breakfast); at 10 a. m. to "Karakia," or first session of conference; 1 p. m. to "Kai," (lunch); 2 p. m. to "Karakia," the second session of conference; 5 p. m. to "Kai," (dinner); 6:30 p. m. to "Karakia," evening service; 7 p. m. to "Karakia," evening session of conference.

"Rongo Poi," or Scripture Service

Twice a day as intimated above, everybody excepting the women folk preparing the breakfast, assembled in



SUNDAY SCHOOL CHILDREN

"Hui Tau," April, 1921

the large tent and participated in devotional service, consisting of (1) singing, (2) prayer, (3) repeating in concert passages of scripture; and (4) questions and discussion. The quotations were selected from the Ready Reference, and chanted in unison. It was significant that only the older Maoris participated in this memory work, the younger ones who joined them read from the book. This is explained by the fact that when the Gospel first came among the Maoris, very few could read, so they memorized what was taught them. The chant or song was given as an aid to memory. There were those present who can repeat every passage in the Ready Reference under its appropriate subject. The meaning of the passages was made clear, and their applicability to the Latter-day work shown during the discussion that followed. It was plainly evident that the Maoris had assembled to learn more of the Gospel of Christ, and not merely to be entertained.

"Kai"

Following the service, as many as could be seated at the first tables, an-

swered the call to "Kai." Under a canopy, fully as large as that in which services were held, were arranged eight long tables each with a seating capacity of forty persons. Four well organized and thoroughly disciplined corps of women and girls furnished these tables and served the guests, each group taking charge of eighty people at every sitting.

Each group, too, had its own boiler for cooking, its own tanks for dish washing, and its own cupboards for the dishes, and every plate, cup and saucer, knife, fork and spoon was accounted for.

Boiled meat, potatoes, spinach, bread, butter, jam, and cheese made the principal eatables, but cake, watermelons, and other fruit and delicacies were also served. Some of the meat and potatoes were prepared in the "Hangi," that is, cooked in a pit in the good old Maori fashion, except that chains were heated instead of rocks. And we must admit that meat thus cooked is far more tender and delicious than that boiled in the more modern manner.

As the women peeled the potatoes, it seemed by the ton, or washed the



MAORI MAIDENS WHO SERVED DURING "KAI"
"Hui Tau," April, 1921

dishes, literally by the hundred, they worked in unison to the rhythm of some song, hummed as gleefully as though they were having a Jubilee. Sometimes the young girls having "finished the dishes" would wind up with a touch of the "Kopi Kopi" or "Hulu Hulu."

How efficient this organization and how effectively it worked may be partly realized when I tell you that during the four and one half days of the "Hui Tau" approximately 10,000 meals were served! And that, too, without any apparent extraordinary effort!

Sleeping Accommodations

Some of the best homes in the district were given over entirely to the accommodation of the visitors, Elder Cannon and I each having a room and a bed as comfortable as one could wish. The fifty Elders, however, did not fare so well. They slept on mats laid on straw on the floor of the Church. It was truly a community bedroom!

But the greatest and most interesting sleeping apartment was the large

assembly tent. Every four feet around its entire circumference constituted a bedroom; and a similar double tier extended from the speakers' stand down the middle to the opposite end. Thus, feet to feet, hundreds of heads pointed toward the outside and hundreds of others toward the middle of the tent, a passage way being left open all around this combination bedroom and assembly hall; beds remained intact, and were sat upon or reclined upon during each service.

For the convenience of those people who like to sleep in Church I recommend this combination scheme most highly.

Entertainments

While the religious purpose of the "Hui Tau" is evident on every hand, and Gospel conversations and discussions are carried on with almost every group between meetings, there is no dearth of amusement and legitimate entertainment. Chief among these I think I shall name the "Poi Dance" as given on two different occasions by fifteen young Maori maidens dressed

in native costume. Combining as it does, rhythm, beauty, grace and skill, the "Poi Dance" easily ranks among the most beautiful dances in the world. I have never seen any that excel it.

If the "Poi" is the most beautiful, the "Haka" is the most thrilling! After seeing this native war dance, one can readily understand how the ancient warriors, aroused to the highest pitch of enthusiasm if not frenzy, rushed so madly into battle, or stormed with bare hands and naked bodies almost impregnable "pas!"



"HAKA"—"HUI TAU," 1921

We were given a glimpse, too, of the "Koro Pilso Pi" or "hula hula," but one of the native brethren suggested that they "go slow on that," and a "hint to the wise" was in this case "sufficient."

The Committee

Too much credit cannot be given to the "Hui Tau" committee, composed of all native men, who have so successfully managed these "Hui Taus" for many years. Brother William Duncan is chairman, and a more able, loyal Church worker than he is seldom found anywhere in the world! He is a man among men, a worthy example of what Mormonism will do for those who will accept it and live it. He has been ably assisted by four others, equally worthy of commendation and esteem.

This year, the committee was enlarged.

Though each annual gathering costs between \$2500.00 and \$3000.00, the

committee is free from debt and has a fair balance in the bank. Besides this, they have accumulated considerable property, such as tents, a dynamo, electrical appliances, stoves, etc., etc.

Electric lights illuminated the grounds and tents to the entire convenience and delight of all.

Inspirational Services

But the things mentioned above are only adjuncts to the principal features of this notable gathering! The glory of the "Hui Tau" is seen and felt in the twelve or fourteen worshipping assemblies, which, during the one recently held, culminated Tuesday forenoon in a wonderfully inspirational priesthood meeting. The earnestness, faith and devotion of the audience; the manifestation of the inspiration of the Lord upon the speakers, native as well as European, the excellent music, and the confidence, sympathy, and broth-



MAORI "HAKA"

erly love that flowed from soul to soul, all combined to make every service a supreme joy.

Not the least remarkable feature of this memorable event was the skill, the intelligence, the accuracy, and the inspiration with which Elder Stewart Meha interpreted the addresses of the visiting brethren. His interpretations were simply marvelous! Truly he was remarkably blessed.

The spirit, intelligence, and earnestness of the three score Elders and Lady Missionaries were distinct contributions to the success of each session. No more devoted, self-sacrificing men and women can be found any

where in the world. I could not help but think how proud and happy the parents and wives of these young men would be if they could have seen these missionaries in the glory of their work as we met them!

And what an uplifting influence these combined experiences have upon the people! Surely, if the New Zealand Government even but dimly realized the effectiveness of Mormonism in making not only good colonial citizens, but worthy citizens of the Kingdom of God, it would knock down the walls of prejudice that now bar the way to the preaching of the Gospel, and lend every assistance possible to the promulgating of this greatest of all regenerating forces in the world today!

But none are so blind as they who will not see!

Success and long life to the "Hui Tau!" May each succeeding one be more successful than the last! May its influence extend until it becomes a

power not only to cement the love and increase the faith of Church members, as it does even now, but also to break



AT THE STATION, AFTER "HUI TAU,"
1921

down the barriers erected by the ignorant and vicious to impede the progress of the Church of Christ.

Our tour of inspections of missions has been replete with many wonderfully interesting and inspirational experiences; but to date, there are four which stand out like brilliant gems in a coronet, and not the least of these is the "Hui Tau" in Maoriland.

Do I Always Do as I Should?

Let us never find fault with a brother,
Though his many shortcomings we see;
Think, if I were in his position
Could I do any better than he?

Do I please all with whom I must mingle,
Or live up to the standard I hold?
Do I value the kingdom of heaven
Far above earth's vast treasures of gold?

Do I honor with deeds every precept
That is taught by the creed I profess?
Do I kneel down and pray to my Maker,
My own weakness meekly confess?

If I've done all the Master requires,
Sin and weakness I've risen above,
I will no more find fault with a brother,
But will shield him with pity and love.

—Janey Haefeli.



Nauvoo Recollections from My Diary

By Christiana D. Pyper

I promised to write more of my experiences relating to our troubles during the time—before and after our driving from our home. We were in constant fear day and night, and were often aroused from our sleep with the cry of "Turn out—turn out—the mob is coming into town!" And we would run to mother and cling to her, trembling with fear. Some of our friends and near neighbors could not leave and were obliged to remain and endure the threats and insults of the worst of mobocrats. I must tell you of one circumstance: A Brother Stone and family were ordered to leave at a certain time and told if they were not out when they (the mob) came back they would be put out by force. Father Stone (as we always called him) was very feeble and up in years—unable to endure any more privation and could not move. Sister Stone and their two daughters—Julia and Hetty—were frightened nearly to death. The mob came back at the time they said they would—on horseback—lined up at the gate, and called out: "Mrs. Stone—are you ready?" She told the girls not to be afraid, for she was not and would face them. She had an old musket, and told them to get behind her and they marched to the door.

The men said, "Are you coming out?"

"No," she replied, "we are going to stay right here."

They told her they would be shot, and she told them to "shoot and be d—d."

The mob turned away saying, "You're the bravest woman we have ever met." And they did stay with her "little army," and the old musket.

One day Major Bideman galloped past our house on horseback—in the hot sun, bare headed—calling out as loud as he could—"Turn out, turn out, the mob is just outside of the city." This was in the latter part of August, and we left on the 9th of September.

Major Bideman was one of the committee I mentioned in my last letter. Others I remember were Major Louis (he was called) Dr. Dresler (our guardian) Dr. Wild, Mr. Bacon, Mr. Calder, who rented our store on Main Street (a St. Louis man), John Bideman, and Edmonds and Morrill, our lawyers for the estate. There were others, but we knew these gentlemen well. They befriended us in our great trouble, and we can never forget their kindness. They were called "Jack Mormons," and seemed pleased to call themselves by that name. They were peaceable citizens of Nauvoo and remained during the trouble; in fact, they were permanent residents and were there when I came away.

When we were on our way down the river to Nashville, for the road was a river road, we could hear the firing of the cannons and guns distinctly across the water; and through fear and excitement I was taken very sick with brain fever and became delirious. I was very ill for some time after we got there.

I want to tell you about a Sister Spencer and her four children who went with us from our home and camped with us during our stay there. She was a woman of great faith, and called herself "Mother's Champion" (my mother was very delicate in

health)—a loving friend to mother and all. This dear sister was our doctor and main stay in time of sickness—a real captain. Mother and she were from New York, converted at the same time, and bore their testimony to their Methodist friends and were persecuted by them.

We had great trials in Nashville. The house where we camped was an old house—the best we could get. We slept in straw beds on the floor. It was a rainy season and the roof leaked. We were often rained on but when the sun shone we dried our clothes.

We were dependent upon the committee for our food, and awaited their time—once a week. I was just recovering from the fever and it was past the time that we expected our

rations, and were very scant of food, getting hungry. Sister Spencer said to my mother, "Let us pray." I was not able to kneel but I prayed. The children and all knelt in prayer and just as they were rising to their feet, there at the door—(the door was open) was Mr. Dresser on a mule loaded down with our rations!

"Good morning, Sister Spencer, I've brought you something to eat."

"Is that you—Dr. Dresser? Thank the Lord!"

"I brought it," he said.

"Well, I don't care, the Lord sent it, if the evil brought it."

He laughed and came in bringing the food, and cheering us up with his happy smile.

Stepping Stones

By *Newel K. Young*

IX. ONE OF LIFE'S DARK SPOTS

"He who avoids the temptation avoids the sin."

I look back to the associations and experiences of two days and nights during my thirteenth year as the most evil and calamitous influences that have ever come into my life. What I am to tell may seem like a simple thing to some; but it kindled the fires of passion, and burned images of evil in my mind, that have made the struggle for clean, manly living harder for me all my life.

Being of an emotional and sensitive nature these things did me terrible hurt though they might have been comparatively harmless to another.

I was sent from Orderville to Pipe Springs with a team and wagon to bring a crowd of sheepshearers home; they were young and middle aged men from among our neighbors at Orderville—Elders in Israel, and good men I am sure. Some of them have since

become prominent in their communities.

I was with these men two days and nights. I suppose many good things were talked about. I am rather sure that the name of God was not profaned once in my hearing. I think—though my memory is not certain—that they asked the blessing on the food at meals. Not more than two, perhaps only one, of them used tobacco. All of them held the Priesthood; almost all of them would have borne testimony that they knew the Gospel was true.

Yet, too much of their thought and conversation was given to vulgar, obscene talk and dirty, vile stories. And coming at just this time of life to one of my emotional nature these corrupt and corrupting stories burned themselves into my soul setting my mind afire with evil conceptions and degrading fancies and images. I was just ready or ripe to begin forming my ideas and ideals of woman and man's attitude toward her. Every

thought and image connected with these stories led me astray and warped and poisoned my mind in these most vital concerns of life.

I feel indignant and almost alarmed, even now, as I think of the evil impressions made in my mind by these men and their foul talk. I know they were ignorant of what they were really doing. I have no personal enmity toward any of these men. I do not condemn any of them—but of the habit and practice of telling obscenity, vile stories I am a sworn enemy, and with all my heart I denounce and condemn this habit.

Hear what that brave, strong, manly scholar, David Starr Jordan, says: "The second power of vulgarity is obscenity, and this vice is like the pestilence. Wherever it finds lodgment it kills. It fills the mind with vile pictures, which will come up again and again, standing in the way of all healthful effort."

And again from Jordan: "Not strife nor war nor hatred [he should have added jealousy] is love's greatest enemy. Love's arch foe is lust. To shirk the bonds of love for the irresponsible joys of lust is the devil's choicest temptation."

J. G. Holland, that prophetic, fearless advocate of righteousness, says: "It is doubtless true that any man who really loves a pure and good life will avoid the temptation as he would the

sin to which it would lead him. * * There is vice enough in the world of actual life, and it is there that we look for it; but there is more in that other world of the imagination that we do not see—vice that poisons, vice that kills, vice that makes whitened sepulchres of temples that are deemed pure. * * * This is a forbidden realm, where pure feet never wander, and all who would remain pure must forever avoid it. It is the haunt of devils and damned spirits. Its foul air poisons manhood and shrivels womanhood."

On one occasion when one of his generals was about to tell an obscene story "as there were no ladies present," President U. S. Grant, our great commander and daring warrior, rebuked him with these noble words: "No, but there is a gentleman present, and you shall not tell your dirty story in his presence."

A gentleman present! A man is here! You cannot deal in obscenity or dirty talk! Do you get it, boys? Do you pass the test? Do you measure up a man and a gentleman by stopping the foul mouth of the black-guard? He who goes about telling vulgar, obscene stories is a jackal in the devil's own service, preying upon the young! Come on, boys, let us make a manly crusade against this damnable practice until it is stamped out from among us!

To a Mother's Son

Do you know that your soul is of my soul, such a part,
That you seem to be fibre and core of my heart?
None other can pain me as you, dear, can do:
None other can please me or praise me as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name.
"Like mother like son" is a saying so true,
The world will judge largely of "Mother" by you.

Be yours then the task, if task it shall be,
To force the proud world to do homage to me.
Be sure it will say when it's verdict you've won,
"She reaped as she sowed, Lo! this is her son."

—Selected.

Grandma Asks Eudora Questions

About Repentance

By *Susa Young Gates*

The June day was blossoming into rose-buds and daisies as the sun kissed the leaves of the bushes and warmed the lawn where Eudora sat watching the swift approach of the automobile which was bringing her dear grandmother to visit her for a little while in the lovely spring afternoon. Eudora's dancing feet played hide-and-seek over the lawn and her white skirts whisked past the rose bushes as she flew to greet and welcome the gray-haired lady who put her arm about the little girl with warm affection.

"Now, grandma, you know that we have not had a talk for a long, long while; and daddy and mother visit with you so much and then I can't talk or I must go and play; and now I want you all to myself for a while. This is my visit, isn't it grandma?"

"Yes, Eudora, this shall be your very own visit."

With laughing denials to Eudora's mother and sister Anna, Grandmother followed the swift flying feet of her little grand-daughter upstairs where they shut the door behind them and sat down for a serious conversation.

Eudora's eyes looked eager and bright, blue flames danced out from them into the tired old eyes bent down upon her, but Eudora sat and waited in silence as if hardly ready to begin her usual questions. After a little pause, grandma said:

"Well, Eudora, if you are not going to ask me questions, I have a very important question to ask you. What is repentance?"

"I don't know, grandma I am sure. You tell me what repentance is for I don't know."

"Are you ever sorry my child when you do wrong or hurt any body's feelings, do you feel badly?"

"Yes, grandma, I feel very badly sometimes."

"What do you do when you are sorry?"

"Well you know grandma sometimes Duane is mean to me, real mean to me, and I come home and cry and I am sorry."

"What do you do about it, Eudora?"

"I go right away and kneel down and pray to the Lord to bless Duane so she won't be mean to me."

Then grandma put her hand gently on the golden head of the little child beside her and said lovingly:

"Eudora, you have learned the very deepest lesson in repentance and in life itself, for you have learned to pray for those that spitefully use you. Always remember that, child, and when anybody makes you feel badly or hurts your feelings, be sure and pray for them that they won't do it any more as well as praying for yourself so that you shall get over it. But now I want to ask you some more questions. "Do you ever act naughty to mother or daddy, or sister or brother?"

"Maybe so, grandma, some times."

"And do you know any little girls who are selfish and who are wilful and will not mind their parents?"

The little girl's head bent low as she answered,

"Yes, grandma, I know lots of little girls like that. I don't mind mama, sometimes, myself."

"Are you sorry when you make mama feel bad, then, Eudora?"

"After while I am, grandma, but I forget and do it again."

"Oh, that is the trouble, Eudora; all of us are just like that. We want our own way and we are selfish and don't want other people to play with our toys or to ride in our automobiles, or we are lazy and don't want to work when we are told to do it. We sometimes feel sorry about it and go and do better for a while, but we forget it again just like you say and the first thing you know we are saucy, or cross

or disappointed or selfish and by and by if we keep on doing wrong we get hard in our hearts and then we don't want to be sorry."

Eudora sat thinking a while and then she said,

"Grandma, if you are naughty and then get sorry and then get naughty and then get sorry, what's the use of being sorry? When can we ever stop being naughty?"

"While we live upon the earth, Eudora, we can never quite stop being selfish, or sometimes even doing something which is wrong, like breaking the Word of Wisdom or forgetting to say our prayers or refusing to go to Sunday School."

"I don't like to go to Sunday School, grandma, and I am never sorry for it, only once in a while."

"You are not sorry Eudora, because after you have stayed away from Sunday School a long time the spirit of sorriness or repentance quite leaves you and you lose the power to want to go to Sunday School, which is the right thing to do, for there you can confess your faults secretly to the Lord as you partake of the Sacrament and He will hear your prayer right there and then. Now, that is what I want you to understand about repentance, for the spirit of sorriness or repentance is a blessing from the Lord, and as long as we can have that spirit we will improve and get stronger day by day so that after a while we shall overcome our naughtiness, and be better and wiser. Sometimes people who do wrong day after day in little things and who do not feel sorry or repent begin to do wrong in other things and then in still other ways they do wrong, until finally they lose the Spirit of the Lord entirely and get hard in their hearts."

"I feel sorry, grandma, when I do wrong and I guess all little girl do and maybe big people too, but how can I learn to be wiser so that I won't do things to make me sorry?"

"As long as you live on this earth

my little daughter you will be subject to error and mistakes; but if you practice being sorry or repenting and get power through saying your prayers and going to Sunday School where you can partake of the Sacrament you will get strong and will overcome, first, your little faults now, and then, later, you can overcome your bigger faults when you grow up."

"How does going to Sunday School and partaking of the Sacrament help me to be sorry, grandma, and how would that help me to do right so I won't be sorry?"

"I will tell you, Eudora. The Lord, Himself, while he was here upon the earth, ate His Last Supper with His twelve disciples and told them they were to eat little pieces of bread and drink little sips of wine or water every Sunday in remembrance of His hanging on the Cross and dying to save us. He told them that if they would do this, that their sins which they had committed through the week would be forgiven them, provided they repented of those sins, and provided, of course, their hands were clean and their hearts were pure. That is why we are so careful to wash our hands and our bodies clean and to wash our spirits clean of all evil and unkindness so that we may forgive everybody that has been mean to us as well as to ask forgiveness if we have injured anybody else before we go to Sunday School or night meeting and partake of the Sacrament. If we don't do this then we are unworthy to eat of those sacred emblems, and it will do us no good, but harm. But if we are truly repentant when we partake of the bread and water, and do it seriously and solemnly, then the Lord will forgive all our little mistakes and meanesses, and give us a fresh start for the next week. So you see how necessary it is that we shall learn what repentance is. Sometimes men do very wrong things, and even women, if they have injured another person; then it is necessary to make things right with

the person injured. If a man was to steal a horse, or a boy was to steal a dollar, or a little girl was to take off her friend's playthings, that stolen article must be returned to the person who owns it before the guilty one could expect to be forgiven and have things made right. But just our little daily mistakes and unkindnesses to each other can best be forgiven if we try

not to do it again, and thus show by our efforts to please and mind our parents that we are truly repentant."

As the two left the room the little girl clasped her arms about her grey-haired companion saying,

"I love you, grandma, you are such a good grandma."

And thus they descended the stairs together.



Photo by Marcus E. Jones

The Old Mill

By Claude T. Barnes

With the exception of old Fort Love there remains in this vicinity no more interesting reminder of the past than the old granite paper mill on Cottonwood Creek in Salt Lake County. It is a relic of those early days when the spirit of the pioneers was encouraged by the thought of home-production.

A generation ago sugar was being made in the mill at Sugar House; but few who now see the building, which is occupied by a coal company, realize that an attempt to supply all Utah with sugar was once there enthusiastically made. It was the same spirit that

caused Utah to be planted with mulberry trees; the project failed though the trees still beautify the quiet lanes. "Dixie" still has its cotton mill where forty years ago they made cloth of finest quality from native cotton.

The old paper mill, which for years supplied Salt Lake City with certain grades of papers was forced to shut down because railroad discrimination made its continuance unprofitable; and then an untimely fire completed its destruction. Now chipmunks and swallows play among its ruins.

EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
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Salt Lake City, - July, 1921

Sunday School Songs

A recent survey of a large number of our Sunday Schools developed that participation in the singing exercises is not as general as it should be, that many teachers, who should be leaders

in this as in other phases of our work, seem indifferent and fail to set the example of singing with spirit and animation to the extent that they might and should; that choristers often choose songs with which the pupils are not sufficiently familiar to sing effectively; that the children of the Primary and Kindergarten classes seldom join in the singing.

Therefore, the General Board recommends that greater care be exercised in the selection of songs for opening exercises, sacrament service and closing, with a view to their appropriateness to the thought of the occasion, and being well known by the pupils; that songs be not used in the exercises mentioned until they shall have been properly learned by the school so they can be effectively sung; that teachers be urged to be exemplars in the singing exercises, thus setting a good example to pupils in enthusiasm and spirit.

That choristers select songs for song practice suitable to the capacity, and calculated to meet the desires of the children, and, where practicable, fitting the lesson aims of the primary and kindergarten classes; that these songs be taught to the children of these classes and they be encouraged to participate more generally in the singing exercises of the school; that following prayer and before taking up the lesson work of the day the teachers of these two classes devote not less than five minutes each Sunday to the teaching of the song assigned for general song practice, bearing in mind the necessity of teaching not only the music, but of simplifying the thought to enable the children to intelligently memorize the words.



SANFORD, COLORADO, SUNDAY SCHOOL

TOPICS *of the* TIMES

By J. M. Sjodahl

REDEMPTION OF PALESTINE

One of the important signs of the present is, in my judgment, the organized activity among the Jews of the world for the reclamation of Palestine.

At the congress of American Zionists held at Cleveland, Ohio, June 8, the delegates pledged the allegiance of the Jews there represented to the world Zionist organization and their financial support of the work for the upbuilding of the country of their fathers. The Jews in all parts of the world seem to be getting together on this great issue.

Great Britain has again, through its government, declared that it "views with favor the establishment in Palestine of a national home for the Jewish people." That means that homeless, persecuted Jews will be welcome there. They will be permitted to enjoy self-government to a very large extent. The British government, however, will impose taxes and customs and direct the foreign policy of the country, but it will make an annual report of its administration to the League of Nations. In other words, Palestine will be the foster child of the League of Nations with Great Britain as the nurse engaged to look after it. This, it may be safely assumed, is only a temporary arrangement, and I do not know but that it is a good fulfillment of the prophecy of Isaiah:

"Behold, I will lift up mine hand to the gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers." (Isa. 49:22, 23.)

Modern Palestine, as far as the boundaries have been agreed on, has

a length of about 280 miles. It stretches out from the gulf of Akaba on the south to within 20 miles of Damascus on the north. Its greatest width is only about 100 miles, and the total area is 13,724 square miles. It is not a large country. Utah, with 84,900 square miles, is over six times as large as the new Palestine, but the population of the latter country is larger than that of Utah, being estimated at 675,000. However, the boundaries of the country will, no doubt, gradually be moved farther north and east, in order to give room for the children of Abraham. The entire country between the River of Egypt and the Euphrates belongs to Abraham, or his heirs (Gen. 15:18), and Ezekiel, in his wonderful vision of restored Palestine saw its boundaries to the north extended as far as Hamath (Ezek. 47:16), which would give the country a total extension north and south of almost four hundred miles.

In the Zionist activity at the present time we see the beginning of the fulfillment of the ancient prophecies concerning the Jews and their homeland; we have in it the wonderful answer of God to the dedicatory prayer offered up on the Mount of Olives, October 24, 1841, by Elder Orson Hyde, as directed by the Prophet Joseph, and to similar prayers offered at other times by the servants of the Lord since the Church was organized. Well may we rejoice that we have seen this glorious day of promise.

GERMANY ACCEPTS THE TERMS OF THE ALLIES

On May 11 the German government, after a great deal of bickering, announced its unconditional surrender

and pledged to pay in full the enormous indemnity demanded by the Allies. This obviated, for the time being, the necessity of further military operations against the country and brightened the outlook for better relations between the great world powers than those existing previously. But it is still a grave question whether the reluctant acceptance of the terms of the Allies is the final solution of that question. Leading men in Germany are far from repentant. Only a short time ago a representative German contributor to the *American Monthly* wrote:

"For some years Germany will, no doubt, pay interest on her bonds. How long, will depend upon the good behavior of the allies. They may, collect a substantial portion of their indemnity, if they deal fairly with Germany hereafter. They will lose all, if they play her false, as always heretofore. No one, not even Clemenceau in his most senile moods, expects that Germany will ever pay in full. And we predict that for every mark she pays, France will repay in blood and gold."

He added the threat that in another war "the ingenuity of sixty million people bent on vengeance," would perform miracles "greater than that which drowned in blood the sun of Austerlitz."

As long as such ugly sentiments exist there can be no real friendship between the nations concerned, and no foundation for lasting peace, in spite of business amiability and diplomatic politeness. This is the reason why men foremost in the realm of thought are not hopeful of the near future. As an illustration, Dr. Inge, dean of St. Paul's cathedral, London, one of the most clear-seeing and cool-headed public men in England, on April 27, speaking of the end of the role of Great Britain as a world power, expressed this opinion:

"Our nation is not played out, by any means; but now, in the time of peace, it is unwilling to pay the price which made our little island a great world power, and that chapter of our history, accordingly, is nearing its end. As soon as a civilized government is set up in Russia it will need

the help of Germany, and we may expect an alliance between them. Germany's war indemnity will be repudiated then, and neither England nor France will be able to exact it."

BANKRUPTCY OF BOLSHEVISM

Dr Inge's reference to Russia and Germany reminds us of a recent report from Riga to the effect that Lenine had announced the complete collapse of his burlesque regime in Russia, and his intention to recall the constitutional democrats and other conservative parties "to aid in the reconstruction of the state." If this is true, bolshevism has declared political and economic bankruptcy, preparatory to sinking into the mystic limbo of the dead past by the side of the "reign of terror" in France of Robespierre and Danton. But it is conceivable that the alleged retreat of Lenine is one only of strategy, and that he is laying plans for the time when "Russia will need Germany," as Dr. Inge puts it. Time alone can tell.

BOLSHEVISM THREATENS EUROPE

It is certain that Russian bolshevism is as unrepentant as Prussian militarism. At a communist meeting in Moscow, M. Kalinin, one of the bolshevist leaders said, as reported in a dispatch from Stockholm, dated April 7:

"We are starving, poor and tired, but circumstances in Europe favor us. One day Europe must clothe, feed and build for us. It will do all this because it fears restoration of the czarist regime. But after we have got all from Europe, we shall turn our weapons on Europe and crush her capitalistic society."

Prussian militarism and Russian bolshevism evidently beat in unison—two hearts but only one soul, one single thought.

THE SILESIAN CONTROVERSY

One of the disturbing questions before the world today is that relating to upper Silesia. According to the Versailles treaty, the people of that dis-

trict were to decide by popular vote whether they were to be part of Poland or Prussia. The plebiscite was favorable to the latter country, whereupon the Poles, under the leadership of Korfanty, took up arms to resist German occupancy. Great Britain promptly demanded that the Polish rising be checked, while France, more or less openly, sided with the Poles. The flare-up was for a moment so lively that Germans expressed the hope that there would be a serious breach in the friendly relations between London and Paris.

In order to understand this question we must remember that France, since 1871, has lived in constant dread of German aggression and is now more than ever apprehensive of danger from that direction. Clemenceau's plan pledging the United States, Great Britain, and France to mutual aid in the eventuality of an attack upon either country, was not adopted by the United States, wherefore it became the policy of France to render Germany harmless by amputating as much of her territory as possible; by draining her financial resources and crippling her industries, and, above all, by strengthening Poland and securing the instant support of that country in the case of an emergency. Hence the French stand in the Silesian controversy. Great Britain, on the contrary, hopes to see Germany rehabilitated and commercial relations restored, and is not over anxious to help France to rise to a position of industrial dictatorship in Europe, as might happen if the French could control the mineral resources of Silesia as well as the mines of Lorraine and the coal fields

of the Ruhr. This is the key to the Silesian difficulty. It is one of the questions that will not be settled until it is settled right. And it is difficult to see how such a settlement can be obtained as long as selfishness, instead of righteousness, is the leading motive in international relations.

TWO FORCES AT WORK

From the passing events of the day it is evident that the Spirit of the Lord, moving upon the troubled waters, is bringing about the redemption of the earth in accordance with God's eternal plans and purposes. He is gathering the chosen race, both Israel and Judah, preparing for the day when the law will go forth from Zion and the word of Jehovah from Jerusalem, and he is laboring with the children of men, both in this country and elsewhere, to cause them to disarm and to yield allegiance to the Prince of Peace.

But it is equally evident that the adversary is endeavoring to frustrate God's plans. The clouds of smoke and deadly gases have hardly lifted from the battle fields where but yesterday the tragedy of ages was enacted in terrible reality. Wounds are yet bleeding. Tears are yet falling in homes, where Rachel, as in days of old, is weeping for her children "because they are not;" and yet, we hear in many places angry words and threats, and leaders among men are already hinting at plans for another war, more cruel, more devastating, more satanic than the last!

The lesson of it all is that the world is in need of the Gospel, which, after all is the power of God—the only power there is—unto salvation.

SUNDAY SCHOOL WORK

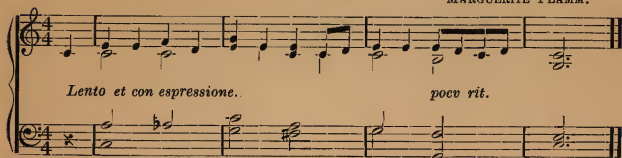
Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

SACRAMENT GEM FOR SEPTEMBER, 1921

Prelude

MARGUERITE FLAMM.



While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure,
Our hearts and hands are clean and pure.

POSTLUDE



CONCERT RECITATION FOR SEPTEMBER, 1921

(Doctrine and Covenants, Section 89, Verses 18 to 21.)

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones.

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint;

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

UNIFORM FAST DAY LESSON

Subject: Why do I believe that the Word of Wisdom was revealed by God?

Suggestions to teacher:

Instead of commencing the treatment of this subject in the class from the Prophet Joseph Smith's viewpoint it may be desirable to consider the attitude of the scientific world of today toward the plan proposed in Chapter 89 of the Doctrine and Covenants, commonly known as the Word of Wisdom. It must be taken for granted that on the Sunday preceding Fast Day teachers have notified the class members that during the week this subject should be considered by them so that they may come the following Sunday with some definite thoughts on why they regard the Word of Wisdom as being of Divine origin.

Teachers may wish to drop this hint that men and women of today who desire physical perfection do in reality follow the admonition set forth in the revelation embodied in the Word of Wisdom.

On Fast Day the discussion could very properly begin with a statement from the class on what doctors today say about the use of alcoholic drinks, narcotics and tobacco; what the scientific

world has decided for itself as to the effects of these things upon the human system; what universities say on the subject as a result of their experience with athletics; what even the pugilist has to recommend when he is training for the severe contest.

After the students have expressed themselves freely on the subject as to the present day attitude, the teachers can easily lead the discussion back to the thought: Whence came such ideas? What was the consensus of opinion in the world on the use of stimulants and narcotics at the time Joseph Smith came forth with the revelation of the subject? Did the Word of Wisdom embody any of the current notions of that day? If not, what must have been the source of his information? The conclusion will no doubt be volunteered by members of the class that revelation has in this case preceded scientific discoveries.

Let the class have free rein in making their own conclusions as to the Divinity of the revelation on this subject. The teacher will of course, come prepared with some very substantial reasons for his or her own belief in the divine origin of the commandment.

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary.

The Monthly Report

The monthly report serves the same purpose in the Sunday School that the financial statement serves in any business. By comparison of one month with another losses or gains are shown and the departments responsible therefor are indicated. Thus the workers responsible for the organization are directed to the places where their organization needs strengthening or is worthy of further support.

The ward monthly report is the basis of the stake monthly report to the General Board. That stake report is of maximum value as a report when it is made up of accurate, prompt reports from every ward in the stake. With the monthly report then secretaries should strive for three ideals: regularity, promptness and accuracy.

The report form sold by the Deseret Book Company of Salt Lake City should be used.

The "Total" column on the report has given some secretaries trouble. For explanation of this column see the Secretaries' Department in the May, 1921, Juvenile Instructor.

Percentages

Secretaries are called upon constantly by almost everyone for percentages and hence it is important and very desirable that they have some easy, yet efficient, quick and accurate method of getting them. The theory of percentages should be understood and this may be learned by referring to any standard textbook on arithmetic. However, a quick, easy and accurate method of finding percentages is available to secretaries in the

form of a card of percentage tables sold by the Deseret Book Company for 25 cents. Directions for the use of the card are printed on it. Every secretary, who has not one of these cards of tables, is urged to procure one. They save an immense amount of secretarial time, labor and good humor.

A Question Answered

"How should high school students who move into our town and ward during the school year and attend our Sunday School during that time, but who are really members of another ward, be accounted for on the Sunday School rolls? As visitors? On the Missionary roll? or should they be regularly enrolled?" Afton, Wyo., Big Horn Stake.

Answer: Sunday School pupils who

will attend your Sunday School as long as a day-school year should be regularly enrolled and should not be treated as visitors any longer than is necessary to assure you of their intention to attend regularly during their residence in the ward. Generally, attendance at three or four consecutive Sunday School Sessions (during which time count them as visitors) should give you sufficient assurance of such intention. When school closes and such pupils move from your ward, you may remove their names from the rolls. Removal from ward, death and in rare cases absolute refusal to attend Sunday School are legitimate reasons for removing names from Sunday School rolls. The missionary roll should contain the names of such students only when they reside in your ward but do not attend Sunday School.

CHORISTERS' and ORGANISTS' DEPARTMENT

Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

UNION MEETING

By Joseph Ballantyne

Use song No. 246, "Truth reflects upon our senses." Beat three in a measure, beginning on the up beat. The hymn, until the chorus is reached, is well arranged to be sung in two parts. The school could be divided into two sections and the parts assigned. Neither part is so extreme in range that it cannot be sung by any member of the school. It might be a good experiment to alternate the parts, with a definite understanding as to which section should sing alto and soprano when used as a regular number in Sunday School.

The sentiment of the song demands a sympathetic tone quality. Begin softly until the second line is reached when a gradual crescendo should be made until the word "theme" in the next to the last measure is reached, when a graded decrescendo should be made to the end of the line with a gradual slowing up of the speed. The interpretation of lines three and four could follow very closely the suggestions as to lines (braces) one and two except there should be a more pronounced ritard on the words "just the same you must receive" with a marked

gradation of tone from loud to very soft in ending the phrase. Begin the chorus with full volume *f* and continue so until the last two measures are reached, when a diminuendo and retard could be employed most effectively.

The chorus is not adapted for two part singing, but could be made most impressive if possible to sing in four parts.

This beautiful hymn, like many others, has no marks of expression, and the suggestions here are only meant to aid and not to supplant the ideals of any chorister. It is self-evident, however, that a hymn cannot go on very long with the same degree of tone power and maintain the interest. These little variances of light and shade, including the varying degrees of speed, form the basis of emotional expression, so far as the technical side is concerned, and aids most wonderfully, if rightly employed in arousing the feeling side.

Word Content

The hymn is one of the favorites of President Heber J. Grant, and contains a great sermon. The Gospel light reveals some important truths. Woe to them by whom offenses come! What could rightly be classed as offenses? Any violation of the moral or religious code,

such as speaking evil of your brother or sister, breaking of the Sabbath, telling untruths, neglecting prayers regularly harboring feelings of malice or hate. Judge not and with what measure you give, likewise will you receive. The chorus amplifies each verse with an appeal to the Savior for aid to assist us in developing right ideals of living until we "reach the blissful shore," etc.

The second verse is a splendid exposition of the virtue of being meek, pure and holy (explain to the children each term). Purity and holiness is based upon our unselfish love of others exclusive of malice, envy or hate. The verse ends in a sentiment of the truest religious fervor—that if one truly loves his neighbor he is in the narrow way. Explain what a true love for a neighbor would be and the many desires that would logically spring up in the heart to bless and benefit another if we possessed the real Christ-love for our fellows. Name in detail the many kindnesses we could bestow and the acts of beneficent service we would love to give.

Verse three develops the splendid ideals of right living in charity and love and that our vision is broadened by the exercise of these potential factors. Explain to the school what real charity means and draw from them such answers as will unfold the true meaning.

A recognition of a failing in a brother

is here taken as evidence that we are "not" exactly right. There is a self-evident truth, that should we see a failing and fail not to contribute to its elimination we certainly are wrong. Are we prone to exaggerate a fault we see in another, rather than to minimize it? Are we ready to expose such a fault in place of going to a brother in a spirit of kindness and love, to assist him in ridding himself of it? Ask the members of the school which would be the more God-like.

If we feel rightly the beam in our own eye, will be magnified when we fancy we see the mote in another? Explain the beam and mote, and elicit from the children such answers by rightly directed questions as will bring out the true meaning of the words.

Song for Uniform Fast Day

Choristers are respectfully asked to use the song "In Our Lovely Deseret," as the opening selection for Fast Day in September.

Precede the singing by an appropriate explanation of the content of the song as it has relation to the Word of Wisdom.

This song portrays in very simple but excellent manner the results which are to come to the youth of Zion who observe the Word of Wisdom.

PARENTS' DEPARTMENT

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowan, Seymour B. Young, Charles H. Hart, and George N. Child

WORK FOR AUGUST

Study of The Ten Commandments

By N. T. Porter

Eighth Commandment
Exodus 20

Subdivision 3

Taking Within The Law

Sunday, August 7, 1921

Uniform Fast Day Lesson

Subject: "Why do I believe that the Word of Wisdom was revealed by God?"

Teachers are asked to refer to page 364 of this issue for a complete explanation of how to treat the subject matter this month.

Inasmuch as it is urgently recommended by the General Board that the subject matter be uniform throughout the Church and the method of treatment follow along definite lines, teachers will at once see the importance of consulting the suggestions on this subject.

Sunday, August 14, 1921

General Topic

3. Taking Within the Law.

a. Taking by "advantage," through maneuver or by chance.

Discussion

When a man takes from another, using plain animal force, his way is at once shadowed by the avenger of the law and the greetings of his fellow men are bitter with contempt.

When a man takes from another by false pretense and fraud, he scents mild danger from the law and mixed results to his neighbors estimate of him.

But! When man takes by advantage, yet "within the law," he takes safely and with acclaim. For his is a frugal sagacity his, a business sense—his, a way to prosperity—his, a way to success. And how we envy, and how we cherish "success!"

Thereby hangs the tale of this discussion.

So long as it is as is what must the harvest be?

Our first problem then is a careful inquiry into what is.

Questionnaire

1. What is meant by "advantage" as applied to the taking of the property of another? Or, explain or describe the situation where the ability or opportunity is possessed by one to strike a one-sided bargain as against the other.

2. Is there any harm in "advantage" as such? That is, advantage in the connection and in the sense we are using the term.

3. Is there any difference as contributing to wrong doing between "advantage" brought about by manipulation and advantage which comes from conditions without one's control? Or, between "advantage" brought about by the one possessing it and "advantage" that comes to that one through mere opportunity or chance.

4. What is "cleverness" as applied to trading? That is, what do you have in mind when you remark, "He is sharp." "He's shrewd." "He's clever." And then add the caution "Look out!"

5. Does cleverness imply a not too sensitive conscience; or, is there coming to be a conscience that accords with cleverness? That is, is to do it cleverly—to do it as many do it? And is to do it as many do it—to do it respectfully? And is to do it respectfully—to do it in good conscience?

6. Is this so called state of cleverness (in getting the better of the deal) compatible with a state of honesty?

7. What is there in the remark of one of our industrial leaders, "Better try to be honest than try to be clever. There is so much less competition in being honest."

Sunday, August 21, 1921

"Thou Shalt not Steal."—Exodus 20.

3. Taking Within the Law.

b. Taking the Limit. (Profiteering.)

General Discussion

"Take all the traffic will bear" has

become a general slogan in the business of today. "What you have is worth whatever another will pay for it rather than do without it," has also become a business proverb in the deals between men.

So the measure of value is set by the rates of desire or of need, or of both, up to the level of one's ability to pay. Sometimes even more on up to the level of the amount of one's accepted promise to pay.

And so the push of resistless desire makes men pay.

The push of desperate need makes men pay.

The drive of each enables men to exact pay.

And so the bargain which takes much and gives little is struck.

Is the man who takes the limit free from theft? We refer here to the man who exacts and takes all he can get and stops in his requirements at that point only because of impossibility.

Questionnaire

1. Just what does the term "profiteering" mean to you?

2. Explain why the coincidence between a state of war and a state of public conscience which lists profiteering as a crime.

3. Is there a real sacrifice in one's refraining from taking a profit in excess of what might be considered fair? Or, was the man who was possessed of "advantage" in time of war asked to waive that "advantage" in the name of patriotism?

4. Is there a distinction between "holding one up" by the force of his resistless desire and "holding one up" through the grip of his actual need?

5. To what extent does consent of the injured party make the deal as to the other party fair and honest?

6. Who is to determine; or, what is to determine when a profit is fair?

8. Explain how the normal conscience is superior as a guide to any rule of law.

7. What is meant by the expression "normal conscience?"

9. How would one test his sense of right to see if it was registering accurately?

10. Is there any test superior to the one made by changing places? Or, is the application of the golden rule an un-failing test?

11. Can one be sure he is clear of the Eighth Commandment where his deal will not respond to the test mentioned?

12. What about the practice or the custom or the rules of the game called "business?" Or, what is meant by the remark, "Oh that's all right—he's entitled to—that's good business?"

13. Are the rules of "good business" or the rules of the "game" so called any more than something the man of Christian training has come, first to endure, then value, then profit by?

14. If the profiteer steals does his theft go only to the amount he takes in excess of what is fair and just? Or would you say that the whole transaction is tainted?

15. Is an offense, or say a breach of the Eighth Command measured by volume or quantity, or does it turn on principle?

Sunday, August 28, 1921

Topic

3. Taking Within the Law.

b. Taking the Limit. (Continued.)

General Discussion

Attention is called to the care which must be exercised in the discussion of that phase of theft or "holdup" incident to what has come to be known as "profiteering"

At the very outset you will be met, (and rightly to) with the rejoinder that business success (to an extent) must and does turn on advantage."

You will hear over and over again that simple appealing sophistry stated as a truism, "That if one gets only so much as he gives he gets nowhere. He's doing business for his health" and so forth.

This latter defense should be thoroughly exposed and the former clearly explained. In doing so you will find the following questionnaire helpful.

Again, you will meet the notion that extortions, holdups, and all the polite thuggery that goes with profiteering is confined largely to traders, dealers,

brokers, distributors and the like. That the producers among men, that is the growers, the manufacturers, the laborers, are less given to doing it on the one hand or more entitled to do it on the other.

Questionnaire

1. Explain, by illustration, what is meant by mutual advantage. That is, a gain by each party to the transaction.

2. Is the fact of mutual gain evidence of the fairness of the deal?

3. To be fair, must the gain of each party to the transaction be equal?

4. Show, by illustration, the gain to each party in a transaction where each gives as much as he gets.

5. Is not the value of a thing relative?

6. Might not the "profiteer" say "I didn't filch from him—he gave me what I asked, and it must have been worth that much to him, or he wouldn't have paid it"?

7. What about the expression, "If his necessity raised the amount he would, it's no fault of mine."

8. Will the scale of "necessity" in a transaction always register a just weight?

9. Again we ask the question as to whether the fact that you did not create the necessity justifies making the most of that necessity? Or, what is the distinction between holding one up by chance and doing the same thing by design?

10. Will the discussion of 6, 7, 8 and 9 apply equally well to the grower, the manufacturer and the laborer?

11. Why does not law regulate this or why does the attempt to regulate by law appear now to be a failing attempt?

12. What is the difficulty in fixing the basis of fairness by legal definition?

13. What about conscience as a basis if conscience changes with custom?

14. Again, what about the Golden Rule?

THEOLOGICAL DEPARTMENT

John M. Mills, Chairman; Geo. H. Wallace, and Robert L. Judd

First Year—Ancient Apostles

First Sunday, September 4, 1921

Uniform Fast Day lesson

Subject: "Why do I believe that the Word of Wisdom was revealed by God?"

Teachers are asked to refer to page 364 of this issue for a complete explanation

of how to treat the subject matter this month.

Inasmuch as it is urgently recommended by the General Board that the subject matter be uniform throughout the Church and the method of treatment follow along definite lines, teachers will at once see the importance of consulting the suggestions on this subject.

Second Sunday, September 11, 1921**Lesson 26. First Missionary Journey**

Text: "Ancient Apostles" by David O. McKay.

Reference: Acts 13:4-52; 14:1-6.

Aim: Fearlessness in proclaiming the Gospel arouses the enmity of the sinful and ignorant, but wins the love of the sincere and righteous.

- I. On the island of Cyprus.
 1. The journey thither.
 2. At Salamis.
 3. At Paphos.
 - a. Sergius Paulus.
 - b. Bar-Jesus.
- II. In Pamphylia.
 1. At Perga.
 - a. John Mark leaves his companions.
- III. In Pisidia.
 1. At Antioch.
 - a. A Sabbath in the Synagogue.
 - b. The following Sabbath.
- IV. At Iconium.
 1. The city stirred.
 2. Persecution.

Third Sunday, September 18, 1921**Lesson 27. First Missionary Journey—(Continued) At Lystra and Derbe**

Text: "Ancient Apostles," by David O. McKay.

Reference: Acts 14:6-28.

Aim: Fearlessness in defending the right arouses the enmity of the ignorant and sinful, but wins the love of the intelligent and sincere.

- I. Lystra.
 1. A heathen city.
 2. People easily swayed.
 3. Timothy—Eunice—Lois.
- II. The healing of the cripple.
 1. The miracle.
 2. Effect upon people of Lystra.
 - a. What they purposed to do.
- III. Protestations of Paul and Barnabas.
 1. Astonishment of the elders.
 - a. Significance of rending clothes.
 - b. Their protestations.
 2. Effect upon people.
- IV. Paul stoned.
 1. Circumstances leading up to it.
 2. Revived by disciples.
- V. Organization of branches and return to Antioch.
 1. Ordination of elders.
 2. Branches visited.
 3. Return journey.
 4. Welcome at Antioch.

Fourth Sunday, September 25, 1921**Lesson 28. A Great Controversy**

Text: Acts 15:1-35, "Ancient Apostles," (McKay).

Aim: The Lord will bless the sincere seeker after truth no matter what his nation or station in life.

I. Feelings Existing Between Jews and Gentiles.

1. Jews in every principal city in Asia.
 - a. Kept own religion.
 - b. Mingled with Gentiles in business but not in religion and society.
2. Illustrated by Peter and Cornelius.
- II. The question agitated in Antioch.
 1. Attitude of Paul and Barnabas.
 - a. Toward Gentile converts.
 - b. Gentiles not required to obey Jewish ceremonies.
 2. Attitude of "certain men" from Judea.
 - a. Gentiles must conform to Jewish ceremonies.
 - b. Their teaching in Antioch.
 3. Paul and Barnabas dispute with "certain men."

III. Paul and others sent to Jerusalem.

1. Purpose.
2. Journey.
- IV. The first great council.
 1. Those present.
 2. The speakers.
 3. The division.
 - a. By whom given.
 - b. How received in Antioch.

Notes: "At the time of his conversion the Lord said he would show Paul how great things he must suffer for His name's sake, and during his career this promise was faithfully kept. Paul suffered many times over all the cruelties he had heaped upon the Christians. As the infuriated mob rushed on him with stones here at Lystra, the death of Stephen and the part he took in it, must have come again fresh to his mind and caused him suffering as keen as the bodily wounds he received. Though driven from Lystra by the bitterest of persecution, his labors were not without rich fruit. It was here that the beloved Timothy, his future friend and companion, together with his mother Eunice and his grandmother Lois, was converted."—"The Apostolic Age."

"Though Jesus had plainly announced that while He came not to destroy the law, He did come to fulfill it, there were many who could not readily understand that the old ritual, most of which was merely a symbol of His great sacrifice, had been done away in the new covenants into which they had entered, hence this controversy over circumcision. In addition to the convincing testimonies of Paul and Barnabas, as to what the Lord had done for the Gentiles without cir-

circumcision, Titus, a Greek, was there as an evidence of the fruits of the Gospel among the Gentiles. From Gal. 2:2, it appears that Paul was obeying the voice of revelation in undertaking his mission to Jerusalem."—"The Apostolic Age."

Advanced Theological

First Sunday, September 4, 1921

Uniform Fast Day lesson

Subject: "Why do I believe that the Word of Wisdom was revealed by God?"

Teachers are asked to refer to page 364 of this issue for a complete explanation of how to treat the subject matter this month.

Inasmuch as it is urgently recommended by the General Board that the subject matter be uniform throughout the Church and the method of treatment follow along definite lines, teachers will at once see the importance of consulting the suggestions on this subject.

Subject: "Why do I believe the Word of Wisdom was revealed of God."

Second Sunday, September 11, 1921

Moses, The Leader

- I. Forty Years, Egyptian Training.
- II. Forty Years Training in Wilderness Life.
- III. Forty years' Leadership in the Wilderness.

Third Sunday, September 18, 1921

Jesus, The Christ

- I. The Messiah Foretold.
- II. The Childhood of Jesus.
- III The Mission of Jesus
- IV. His death, resurrection, and ascension.
- V. Jesus in America.
 - a. Among the Nephties.
 - b. Among the Gentiles.

Fourth Sunday, September 25, 1921

Joseph Smith, the Prophet

- I. His Boyhood.
- II. His Mission.
 - a. The Book of Mormon.
 - b. The organization of the Church
 - c. The spread of the Gospel.
- III. His Martyrdom.
- IV. Results of his Work.

SECOND INTERMEDIATE DEPARTMENT

Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks, T. Albert Hooper and Alfred C. Rees

First Year—Church History

LESSONS FOR SEPTEMBER

First Sunday, September 4, 1921

Uniform Fast Day lesson

Subject: "Why do I believe that the Word of Wisdom was revealed by God?"

Teachers are asked to refer to page 364 of this issue for a complete explanation of how to treat the subject matter this month.

Inasmuch as it is urgently recommended by the General Board that the subject matter be uniform throughout the Church and the method of treatment follow along definite lines, teachers will at once see the importance of consulting the suggestions on this subject.

Second Sunday, September 11, 1921

Pupils' Text: Chapter 27, "A Young Folks' History of the Church."

As this chapter gives but a brief account of the great movement of the Saints westward, teachers can find additional material in "One Hundred Years of Mormonism," pages 404-429.

Discuss the general idea and belief among the Saints that the West should be their abiding place. Point out the prediction of the Prophet Joseph Smith relative to the suffering of the Saints and the apostasy; that they should be driven to the Rocky Mountains and become a mighty people in the midst of the Rocky Mountains. Show that the Prophet foresaw the persecutions at Nauvoo and realized that the Saints would be compelled to leave their homes. He actually took steps to organize a scouting party to find a suitable place in the West for an abiding place. See "One Hundred Years of Mormonism," pages 406 and 407.

Consider the camp at Sugar Creek and the necessary preparation to com-



CHRIST BEFORE PILATE

Munkacsy

Christ Before Pilate

The author of this famous painting was a Hungarian artist who died just a few years ago. He had lived near the Holy Land, had traveled extensively, and lived and worked in Paris many years. As a painter he would be called a realist, or one who painted the subject as nearly like the actual scene as he could think of it. As a setting he chose a hall in the eastern European style of architecture that employs the Roman arch. The people represented are unmistakably Jews and Romans. The head-dress and costumes are oriental.

When this picture was exhibited in Paris it created quite a sensation. For years it was the talk of the art world. It sprang immediately into popularity that has hardly waned even in our day. Almost invariably one thinks of this picture when the subject of Christ's Trial is mentioned.

The artist has very cleverly arranged the two important figures in important positions and clothed them in white, to make the contrast greater, yet, without too great emphasis. Each of these figures is part of a small circle formed by the people immediately surrounding them and set against the other group.

At the same time they form a large ellipse including Pilate, the council, the soldier, and the rabble. They encircle the Christ who becomes the poles of the ellipse.

The gestures, the drapery, the gaze attention, the important lines, point to the Christ who is a little removed beyond the middle of the picture to give him the strongest position in the group.

Can you hear the speaker for the Jewish people pleading for the release of Barabbas who was imprisoned for a grave crime? yet to this radical fanatic and to his mob sympathizers the Savior of the world was more severely condemned.

The Christ, meek and lowly, gazes at the hesitating Pilate who, in meting out justice, could see no fault and was ready to release the accused son of Joseph and Mary.

Munkacsy, the artist, did not make a handsome looking Christ, in fact he is not as striking in appearance as some of the men who gaze upon him. Can you suggest a reason for choosing such a figure? Surely the painter has made the model imposing and important without resorting to the little trick of making his personality so different to the crowd. Christ is humble without influence even in the supreme moment of his human trial.



JESUS WASHING THE APOSTLES' FEET

Christ Washing His Disciples' Feet

A large ellipse extending from upper left to lower right corners is formed by the heads and limbs of the figures in the center of the picture here presented. The Christ is busy in the lower part of the ellipse washing Peter's feet. At first Peter was reluctant to allow it, but now consents willingly. The other apostles are amazed at the Master, who thus acts in the capacity of a servant.

Perhaps you can identify some of them. What is the name of the one wringing his hands? What is the name of the one holding up his hands in protestation or amazement at the act he is powerless to prevent?

Does the room and setting agree with the Bible account? The table chosen by the artist is the shape of the letter U. Most of the apostles sat on the outer edge and are just rising to witness the act of humility displayed by the Savior. The inner edge of such a table usually affords easy access to the servants or waiters and is a good setting for the lesson to be taught Christ's immediate disciples.

Notice how the light falls from the chandelier composed of oil tapers. Pick out lines that help lead the eye to the principal center of interest.

The general arrangement or composition is masterly. Does the face and figure of Christ come up to your expectations? The engraving which was originally made of wood is a little defective in places and spoils the drawing of delicate parts. The engraver has carved his initials in the lower right hand corner.

mence this journey; the organization of the camps and division of responsibility. Point out the condition of the Saints at this time; the insufficient outfits and provisions, the season of the year, and the condition of the roads and personal hardships endured by them. Picture them in their camps after a day's journey; the arrangement of the wagons, the camp fires, preparing for dinner, and the evening music, singing, dancing, etc. Have read in the class the notable pioneer hymn composed by William Clayton "Come, Come, Ye Saints."

Discuss the reason permanent camps were made at Garden Grove, Pisgah and Council Bluffs and later Winter Quarters. See map in the text, page 128. Show that in the camps, homes, schools and churches were built and that the Sabbath was observed by the pioneers on their journey between the camps. Explain President Brigham Young's policy toward the Indians.

Before the Prophet Joseph left Nauvoo for Carthage he exclaimed: "Oh, the dead that will lie between here and there," referring to the Rockies. Show the fulfillment of this prediction and that it was the faith the pioneers had in God and the firm testimony of this great latter day work, the Gospel of Jesus Christ, and that upon them the Lord had placed the responsibility to establish His work, that led them to endure the sufferings and many hardships. Discuss briefly with the pupils the responsibility which is placed upon them to carry on this great latter-day work and the part they can play in this.

Third Sunday, September 18, 1921

Lesson 28

Pupils' Text, Chapter 28, "A Young Folks' History of the Church."

The Mormon Battalion

Teachers will find their references in "One Hundred Years of Mormonism," pages 430-438.

The loyalty of the pioneers is clearly pointed out in this lesson. The Latter-day Saints were accused of disloyalty but nowhere in the annals of history can be found a greater act of loyalty than was manifested by the pioneers and those who volunteered as members of the Mormon Battalion. Discuss the causes which led to the war with Mexico. See "One Hundred Years of Mormonism," page 430.

The authorities at Washington were aware that the Latter-day Saints were

on their way westward. General Kearney needed additional forces so President Polk gave him authority to call five hundred men from the "Mormon" camps and Captain Allen was dispatched to the camp at Pisgah to make this call. Consider the reply of President Brigham Young to the request of Captain Allen. Point out the condition of the Saints at this time, having been driven from their homes, and how they especially needed the strength and assistance of these young men in making their way across trackless plains, building bridges, rafts, etc. Picture the farewell scene, the condition of the families at home and especially emphasize the counsel given to the members of the Battalion by President Brigham Young and his prediction that they should not be required to shed human blood. See "One Hundred Years of Mormonism," pages 433.

Follow the journey across the continent; the march to Fort Leavenworth, where they were mustered out. Mention what use they made of their first month's pay. Point out the hardships endured by the Battalion, especially through their lack of food and clothing. Read Colonels Cooke and Kearney's tribute to the Mormon Battalion, "One Hundred Years of Mormonism," pages 436 and 437. Mention the work of the Battalion in California and the discovery of gold by them. Show that patriotism has characterized the history of this Church from the beginning; that one of the first things the pioneers did when they arrived in Salt Lake Valley was to hoist the American Flag on Ensign Peak; that our young men volunteered in the Spanish American War, and the splendid response in the late European War in volunteers and in aiding the Red Cross, etc.

Have the class repeat the 12th Article of Faith.

Fourth Sunday, September 25, 1921

Lesson 29

Pupils' Text: Chapter 29, "A Young Folks' History of the Church."

Teachers will find their references in "One Hundred Years of Mormonism," pages 439-449.

Call attention to the prediction of the Prophet Joseph Smith relative to the gathering place of the Saints in the great basin of the Rocky Mountains. Explain that before the call of the Mormon Battalion President Brigham Young organized a company of men to go ahead of the main body and select a suitable place for the Saints to make their homes, to build houses, plant crops, etc. This, how-

ever, could not be accomplished because of the call of the Battalion. Mention the preparation made by this pioneer band to make this trip—the organization of the companies, outfits, provisions, etc. Use the map in following the journey, page 128 pupils' text. From Winter Quarters, now Florence, Nebraska, the pioneers went westward to the Platte River, following up the Platte and North Platte, passing south, past Wyoming and reaching Fort Bridger. From Fort Bridger the companies journeyed to Echo Canyon down the Weber to the town now known as Hennefer, and from there up East Canyon to Big Mountain, crossing to Emigration Canyon and from thence entering the Great Salt Lake Valley.

Discuss how President Brigham Young knew the dwelling place of the Saints. Point out the providence of the Lord in leading the pioneers to this Valley rather than to California. Call attention to the condition of the Great Salt Lake Basin when the pioneers arrived and the courage and fidelity manifested by them in remaining in the valley, and the hard, constant labor necessary in reclaiming the desert, building cities and towns, etc. Show that the pioneers did not forget the remaining Saints in Winter Quarters, but as soon as possible a company was organized, headed by Brigham Young, to return to the Saints.

Discuss the organization of the First Presidency at Winter Quarters. It will be remembered that up to this time the Twelve had presided over the Church, with President Brigham Young as their leader. Mention some of the prominent men in these camps and picture the scenes crossing the plains, the buffalo herds, etc. Point out here that Brigham Young instructed the pioneers not to kill buffaloes just for the sport, but only sufficient number to be used for meat. Picture little Joseph F. Smith, who was a boy less than 10, driving two yoke of oxen attached to a heavy wagon across the plains, a distance of over one thousand miles, and his mother in the evenings teaching him to read from the Bible and to pray. Later he became the President of the Church, God's prophet on earth. Show that the pioneers did not follow the well-beaten roads of the western emigrants but made their own way, waded the shallow streams, made bridges over the larger streams, built canoes to ferry their horses, wagons, oxen and provisions across. If you have one of the pioneers living in your ward invite him into the class and let the boys and girls hear the story from the lips of one of

this noble band; but be sure the main points of the lesson are covered.

In discussing this lesson the pupils should be awakened to a keen appreciation of the labors of the pioneers and the great sacrifices made by them and point out that the Lord had a great mission for this people, to establish His work in the tops of the mountains where they could worship God according to the dictates of their own consciences and all nations could come to the "mountain of the House of the Lord" to be taught in His ways and to walk in His paths.

Third Year—"What it Means to be a 'Mormon'"

LESSONS FOR SEPTEMBER

First Sunday, September 4, 1921

Uniform Fast Day lesson

Subject: "Why do I believe that the Word of Wisdom was revealed by God?"

Teachers are asked to refer to page 364 of this issue for a complete explanation of how to treat the subject matter this month.

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Second Sunday, September 11, 1921

Subject: Cigarettes (continued).

Text: "What it means to be a Mormon," Chapter 25.

Read and consider carefully the text. If you have a copy of the *Juvenile Instructor* for July, 1919, see the outline on page 383 of that issue.

The following figures are more recent than those given in the text, and should appeal especially to the boys of your class. The article appeared in the *Literary Digest* of May 7, 1921.

Does smoking dull the intellect?—A series of mental tests in which smokers and non-smokers were compared is reported from the University High School, University of Arkansas, by the director, S. R. Powers, who writes about his results to School and Society (Lancaster, Pa.). He says:

"During the course of the first quarter a question was raised in the biology class about the ability of the boys who smoke

to do high school work. In order to answer this question, the names of the boys were divided into two groups, consisting of the names of those who smoke and of those who do not smoke. A grade score was assigned for each student by weighting his grades made during the first quarter of the school year. The names in each group of students were then arranged according to classes as freshmen, sophomores, juniors, and seniors, and the student's numerical grade score was placed with his name. Along with this grade score was placed the student's intelligence test scores on each of the tests which he had taken. In the table below are given by classes the average intelligence and grade score of the smoker and non-smoker group. The table also gives the range between the highest and lowest scores. The per cent difference is the per cent which the difference between the average scores of the two groups is of the average scores of the non-smokers. In the University High School the intelligence level of the boys who smoke is therefore 15 per cent lower than that of those who do not smoke. Those who smoke are 30 per cent lower in ability to do school work than those who do not. All of the boys in the University High School are of normal high school age, and not one is over twenty-one. The classification into smoker and non-smoker groups was made by one of the boys, a smoker himself, and wholly unprejudiced. The author has checked his classification and believes it is entirely correct."

Summary of Averages

	Army Alpha	Miller Test	Terman A	Grades
Non-smokers	112.5/68.9	144.2	9.6	
Smokers	98.6/57.5	122.9	6.7	
Difference	13.9/11.4	21.3	2.9	
Per cent difference	12.3/16.5	14.7	30.2	

In the book "Touchstones of Success," Mr. E. C. Simmons, Merchant and Manufacturer of St. Louis writes as follows:

"Many a time one single bad habit will stand in the way of a man's progress in life and cause him to be a failure. Let me give you an incident: Some years ago as I was coming into our store, I saw a very bright looking young man out in front—he looked so bright that he attracted my attention, but he was smoking

a cigarette. I went into my office; took up my work, and in a few minutes I was told there was a young man wanted to see me. He came in to apply for a situation. I talked with him a while, and during the entire conversation of perhaps half an hour, I could not help but think of his bad habit of smoking cigarettes, and I turned him down. That young man perhaps lost the chance of his life. I had been so favorably impressed by his appearance at the front door that I probably would have given him an opportunity to enter our establishment and work his way up, but I despise cigarette smokers and do not want to employ any. It is a bad habit, and that is enough to say about it."

Read what Hudson Maxim said about tobacco and the war. (Juv. Ins., June, p. 299)

Third Sunday, September 18, 1921

Subject: Cleanliness of thought.

Text: Chapter 26.

Impress upon your class the thought that all acts are preceded by thought. Clean thoughts lead to clean habits. The character is polluted by unclean thoughts as the physical body is polluted by unclean acts.

The saloon referred to in the text has of course been abolished. Are the boys of your class frequenting other undesirable places? Learn from your class, if you can, where they spend their "spare time."

Encourage them to read the little book by Dr. David Starr Jordan entitled "The Strength of Being Clean."

Can you form a reading circle of your class and suggest good books for them to read? James F. Willis writes "Book love supplies each day an endless stream of independent and rational pleasure, and we need not hope for anything really worthy of a Christian or an American from the man who does not at times love to stay in his own room in the ennobling company of the great men who live in books."

The companionship of great and clean people either in person or through the books they have left us will wield a wonderful influence over our boys and girls.

Fourth Sunday, September 25, 1921

Subject: Common Sense.

Text: Chapter 27.

Have the pupils read the 89th section of the Doctrine and Covenants in the class.

Have one of the class members look up

the dictionary definition of common sense.

The Gospel of Christ as taught by the Latter-day Saints is the most common sense religion on the earth.

Are wisdom and common sense good

partners? Have one of the pupils look up the meaning of wisdom.

See Proverbs 4:7, Doctrine and Covenants 88:118, 1st Tim. 4:13. Eccl. 8:8, Doctrine and Covenants 90:15.

FIRST INTERMEDIATE DEPARTMENT

George M. Cannon, Chairman; Josiah Burrows, John W. Walker

First Year—Book of Mormon

LESSONS FOR SEPTEMBER

First Sunday, September 4, 1921

Uniform Fast Day lesson

Subject: "Why do I believe that the Word of Wisdom was revealed by God?"

Teachers are asked to refer to page 364 of this issue for a complete explanation of how to treat the subject matter this month.

Inasmuch as it is urgently recommended by the General Board that the subject matter be uniform throughout the Church and the method of treatment follow along definite lines, teachers will at once see the importance of consulting the suggestions on this subject.

Lesson 27. The Story of the Three Brothers

Text Helaman, Chapter 1.

Second Sunday, September 11, 1921

The Story of the Three Brothers

1. The Chief Judgeship.
 - a. Pahoran the younger succeeds his Father.
2. Rebellion of Paanchi.
 - a. Pahoran is brutally slain by Kishkuman.
 - b. Origin of the Gadianton Robbers.
 - c. Pacumeni succeeds Pahoran as Chief Judge.
3. The Lamanite Invasion.
 - a. Zarahemla is taken by Coriantumr. Pacumeni slain.
 - b. The Expedition Northward.
4. The Nephites Victorious.
 - a. The Lamanites surrounded. Coriantumr slain. Zarahemla retaken.

Aim: In union there is strength; in division weakness.

Illustration: The battle of Nauvoo. "A Young Folks' History of the Church," pp. 114-118.

Application: Teach the children in being disappointed, to bear it patiently as Pacumeni did, and not give way to feelings of resentment or retaliation.

1. "In Union There is Strength."

Once there was an old man who had three sons. The old man felt he would soon have to leave this world. It was the desire of his heart that his sons should be kind and true to each other. One day he went out into the fields and gathered a lot of sticks. When he returned he called his sons to him. He handed each of them a stick and told them to break it. Each son broke his stick with ease.

2. Then the father tied the sticks in a bundle. He gave the bundle of sticks to each son in turn and told him to try and break it. They all tried, but they could not break the bundle. Then the father said: "My sons, as long as you are united, and are loyal and true to each other, you will be strong and will be blessed and prospered; but if you do not keep united you will become weak and will suffer."

1. **Pahoran and His Sons.** This little story reminds us of a man who lived in this country years and years ago. His name was Pahoran. He was the chief judge of the Nephites. He was a good, honorable man, a faithful servant of God, and a loyal citizen of the republic. He had a number of sons. Three of them were named Pahoran, Paanchi, and Pacumeni.

2. After the death of their father, each of these three sons wanted to be made chief judge. An election was held. The majority of the people voted for Pahoran, the younger. This made Paanchi very angry. What do you think he did? He began to stir up a rebellion among the Nephites. He was arrested, tried, found guilty and condemned to death. But he had a large number of followers.

One of them was a wicked man named Kishkumen. This scoundrel and rebel went one day to the judgment hall, where Pahoran the younger was judging a case, and there he murdered the chief judge. He made his escape, but the judgment of the Lord followed him, and he met the same kind of death he had administered to Pahoran.

1. After the death of Pahoran, Pacumeni, his brother, was made chief judge. At this time the Nephites, because of the traitors that had arisen among them, and because of the strife and contention that existed in their midst, were in a weak and disorganized state. Then their enemies, the Lamanites, made war upon them. The Lamanites were commanded by a Nephite apostate, named Coriantumr, who had also turned traitor to his people and to the republic which they had founded.

2. Like a pack of hungry wolves coming down on a little flock of sheep, the Lamanites came down on the Nephites in the city of Zarahemla. They killed all the guards, marched into the city, slew all who opposed them, and made many prisoners. Among the slain was Pacumeni, the chief judge.

3. Rejoicing in his great victory, Coriantumr, and his army left Zarahemla and set out to capture the city Bountiful. But they never reached their destination, for they were met and defeated by armies of loyal Nephite soldiers.

Third Sunday, September 18, 1921

Lesson 28. Remarkable Missionary Experience

Text: Helaman 5.

Truth to be taught: The power to preach the gospel to the convincing of souls is a wonderful gift. "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5:20.

Point of contact: Lead the children into a discussion as to the possibilities of children teaching the gospel. Religious gatherings not the only place where it can be taught.

1. Nephi and Lehi—two missionaries. (Not the Lehi and Nephi of early Book of Mormon history.)

a. Why Nephi resigned his position as Chief Judge.

b. Condition of the Nephites.

2. A mission to the Lamanites.

a. How they were received.

b. A prison scene.

(1) Heavenly fire

(2) The prison walls shaken.

(3) Other wonderful manifestations.

3. Results of their missionary work.

Illustration: President Wilford Woodruff's missions.

Application: Discuss with the children the scripture "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15:

"And the servant of the Lord must not strive; but be gentle unto all men apt to teach, patient. (Verse 24.) What is the mission of the Holy Ghost? How can we retain it after receiving it? Discuss the necessity of a teacher having the help of the Holy Ghost.

1. **Nephi and Lehi.** A short time before the birth of Christ there lived among the Nephites a man named Helaman. He had two sons, Nephi and Lehi. They were grand and noble young men. They loved the Lord their God with all their hearts, and, as you will hear, they also had great love for their fellow men.

2. After the death of his father, Nephi was made chief judge. He held the office nine years. At the end of that time he resigned, in order that he and his brother might spend all their time preaching the Gospel to the Nephites and also to the Lamanites.

3. Many of the Nephites were in an awful state of wickedness. There was only one thing that could save them and that was sincere and genuine repentance. Nephi and his brother knew this, and after praying to the Lord for His divine assistance, they went forth and began to preach repentance to the people. They spoke with such power that their words pierced the hearts of thousands. These people were brought to see the terrible condition in which they were living; that they were under the condemnation of God. They felt very sorry because of the sins they had committed. They humbled themselves and prayed for forgiveness. And the Lord was merciful to them. He forgave them and permitted them to be numbered once more among His faithful people.

4. Then Nephi and Lehi decided to go and preach the Gospel to the Lamanites. They remembered the promise which the Lord had made to the Lamanites. He had said that if they would repent and turn from the foolish traditions of their fathers, He would bless them just as He had blessed the Nephites.

5. As soon as the young missionaries entered the city of Nephi they were arrested by a party of Lamanites and put

in prison. They were kept there three in their lives when they have experienced days without either food or drink. sincere repentance.

The Lamanites decided to kill the two Nephtes, and officers were sent to the prison to do the terrible deed. Imagine the astonishment of the officers when they entered the prison and saw the two young missionaries standing in the midst of heavenly fire. The officers were so afraid that they could neither move nor speak. Nephi spoke to them, saying: "Fear not. God has shown you this great thing so that you may know that we are His servants and that you cannot harm us."

5 As soon as Nephi had said these words the walls of the prison shook, but they did not fall. Then the voice of the Lord was heard, saying: "Repent, and seek no more to destroy my servants whom I have sent to you with glad tidings." There were other wonderful manifestations in the prison. The Lamanites saw Nephi and his brother talking with angels. There were about 300 Lamanites present on this occasion. They were all converted. They were told by the Lord to go among their people and to tell them the wonderful things they had seen and heard. They did so, and many more were turned to the Lord.

Fourth Sunday, September 25, 1921

Lesson 29. The Man Who Preached on the Wall

Text: Helaman 14-16.

Truth to be taught: Listen to the Prophet's voice. If he shall call on us to repent it means the Lord is displeased with our lives. If the call shall be to serve in a church capacity here at home or as a missionary abroad, be prepared to respond.

Point of contact: Name some of the prophets of God.

Why are they called prophets? Tell the difference between true and false prophets. What is the mission of a prophet? Who are the Lamanites?

1. Samuel the Lamanite.

- a. His mission and how the people received his message.
- b. The message he delivered.
2. An angel commands him to visit Zarahemla the second time.
 - a. Why did he preach from the top of the wall?
 - b. Results of his preaching.
 - c. Protected from their arrows as they shot at him.
 - d. His words fulfilled.

Illustration.

Application: Have pupils tell of times

Why are we baptized?

How can we prepare for a call in our Church?

What is the difference between missionary work at home and abroad?

What organizations prepare us for these calls?

What is meant by being prepared to serve in our Church?

Name different kinds of service we can render.

1. Samuel the Lamanite. One day there appeared among the Nephtes, in the city of Zarahemla, a Lamanite Prophet, named Samuel. He had been sent by the Lord to call the people to repentance. Day after day he stood up and pleaded with the people to turn from their evil ways, so that the judgments of the Lord might not come upon them.

2. The Nephtes became very angry when the Prophet told them about their wickedness and the terrible afflictions that would fall upon them if they continued in sin. They seized the man of God and led him out of the city. With a sad and a heavy heart Samuel the Lamanite turned toward his own land. The Nephtes had rejected him, they had made mock of his pleadings; he would, therefore go back to his own people.

3. He was preparing to do so, when an angel of the Lord came and stood before him. The heavenly messenger told Samuel to go back to the city of Zarahemla and to tell the people the things which the Lord would put in his heart to say. The prophet returned to the city; but he was stopped at the gates and told that he would not be permitted to enter. But he knew that the Lord would prepare a way. Soon he saw how he could reach the people. He climbed up on one of the walls and standing on the top of it he cried with a loud voice: "Thus saith the Lord, because of the hardness of the hearts of the Nephtes, I will take my word and my Spirit away from them, and except they repent of their sins I will visit them with the sword and with famine and pestilence, and they shall be utterly destroyed"

4. There were many people who heard Samuel's warning message. His words touched the hearts of some of them. These people believed what the prophet had said. They repented of their sins, and went to Nephi and requested him to baptize them for the remission of their sins. Others grew very angry, and drawing their bows and arrows they began to shoot at the prophet. But the eyes of

the Lord were upon His servant and His protecting power was round about him, and his enemies were unable to harm him. This was a testimony to a number of people that Samuel was, indeed, a true servant of God, and they, too, repented and were baptized.

5. When the wicked saw that they could not harm Samuel they shouted to the officers: "Take this fellow and bind him; he is possessed of a devil; and because of the power of the devil that is in him we cannot hit him with stones or with arrows." As the officers went forward to arrest him, Samuel jumped down off the wall and fled to his own country, where he began to preach and to prophesy among his own people, the Lamanites.

6. The words which Samuel the Lamanite spoke concerning the Nephites were fulfilled to the letter. Because of their wickedness, and because they would not repent the Lord suffered them to be utterly destroyed by the Lamanites.

Third Year—Life of Christ

LESSONS FOR SEPTEMBER

[Suggestions by George M. Cannon.]

First Sunday, September 4, 1921

Uniform Fast Day lesson

Subject: "Why do I believe that the Word of Wisdom was revealed by God?"

Teachers are asked to refer to page 364 of this issue for a complete explanation of how to treat the subject matter this month.

Inasmuch as it is urgently recommended by the General Board that the subject matter be uniform throughout the Church and the method of treatment follow along definite lines, teachers will at once see the importance of consulting the suggestions on this subject.

Second Sunday, September 11, 1921

The Prodigal Son

Chapter 49

Perhaps few incidents in the Bible are so frequently referred to as the parable of the Prodigal Son. Read the scriptural account given in Luke 16:11 to 32.

Teachers may well remember that while the father was kind and forgiving to the prodigal he remembered to commend the dutiful son. I once knew a very faithful boy who had attended so

strictly to his duties that apparently all took it for granted that he would always do his duty. He had other brothers who were noticed and looked after and remembered because of the anxiety felt lest they should not do their duty. But the boy of regular habits and unflinching fidelity was unnoticed. He felt this keenly. Probably all boys and girls desire to be treated as if of some importance in life; and so this boy who had been so faithful felt that to arouse interest he must be indifferent to duty as his faithfulness had produced only inattention. So he told me his experience in about these words:

"I stayed away from Sunday School for three or four Sundays and the teacher woke up to the fact that I was a member of his class. By this time I stayed out of school six or eight times the superintendent missed me. Then father and mother were conferred with and for the first time in my life they seemed to feel it necessary to inquire into my feelings, and I had succeeded in being noticed!"

Do not be afraid to show appreciation of the faithful as well as to look after the wayward. All are precious in His sight, and must be encouraged and cared for.

Chapter 50. Dives and Lazarus. The Pharisee and the Publican.

Read in the Bible (Luke 16:19-31) the story of the rich and the poor men. And for the account of the Pharisee and the Publican read Luke 18:10-14.

Third Sunday, September 18, 1921

Chapter 51. The Raising of Lazarus. For the account in the Bible read John 11:1-46.

Chapter 52. Christ Blessing the Little Children.

Besides the chapter in our text book read the Savior's reference to the Child and the importance of receiving children properly. Mark 9:33-37. Read also Matt. 19:13-15; Mark 10:13-16, and Luke 18:15-17.

Fourth Sunday, September 25, 1921

Chapter 53. The Rich Young Ruler. Read Luke 18:8-27; Matt. 19:16-26; Mark 10:17-27.

The request of James and John. See Matt. 20:20-28 and Mark 10:35-45.

Chapter 54. Zacchaeus.

In addition to our text book read Luke 19:1-10.

PRIMARY DEPARTMENT

*Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne,
Bessie F. Foster and Mabel Cook*

[Suggestions by C. B. Felt]

LESSONS FOR SEPTEMBER, 1921

First Sunday, September 4, 1921

Uniform Fast Day lesson

Song: Second verse of "In Our Lovely Deseret" Primary Song Book, page 38.

Fast Day Topics: Why I do believe the Word of Wisdom was revealed of God." Read the suggestions offered in the Superintendents' Department.

Last August the children of your class were given three lessons on the Word of Wisdom as detailed on pages 188-197 in "Sunday Morning in the Kindergarten." We suggest that you borrow that book from the Kindergarten teacher of your school and by reviewing those lessons draw from the children answers to the question "Why do I believe the Word of Wisdom was revealed of God?"

Lesson 33. The Captive Princes

Text: II Kings 24, 25; II Chronicles 36. Jeremiah 52:1-3; Daniel I.

Reference: Stories from the Old Testament.

Aim: God directs the mind of a pure, strong body.

Memory Gem: "And shall find wisdom and great treasures of knowledge." (Doc. and Cov. Sec. 89.)

Song: "In Our Lovely Deseret" (Primary Song Book, page 38.)

Second Sunday, September 11, 1921

Lesson 34. Youths Who Would Not Bow to an Idol

Text: Daniel 3.

Reference: Stories from the Old Testament.

Aim: Courage to do right wins the favor of God and man.

Memory Gem: "Our God whom we serve is able to deliver us from the burning fiery furnace."

Song: "Dare to do Right." (Primary Song Book page 90.)

Third Sunday, September 18, 1921

Lesson 35. A Prince Who Dared to Serve God

Text: Daniel 6.

Reference: Stories from the Old Testament.

Aim: God protects those who have faith in Him.

Memory Gem: "My God hath sent His angel and has shut the lion's mouths that they have not hurt me."

Song: Repeat "Dare to do right."

Fourth Sunday, September 25, 1921

Lesson 36. A Brave Young Queen

Text: Book of Esther.

Reference: Stories from the Old Testament.

Aim: Great blessings come through fasting and prayer.

Memory Gem: Call upon the Lord with fasting and prayer.

Song: "I Do Believe." (Juvenile Instructor for April, 1921, page 204.)

Questioning

If you have never studied the subject of "Questioning," never clarified your mind as to the different kinds and the object of each kind of questions, do not make a practice of giving careful thought to the questions to be asked as one of the indispensable factors in the proper preparation of a lesson, you have failed to take full advantage of one of the most important instruments of instruction within the power of the teacher to use; one that will lighten your labor, strengthen your work, insure getting your message "over" to your class and bring home to your hearts satisfaction that it has gone "over."

What then are the purposes of the question?

To test knowledge (and let us remember when we use this in review, it is more important to test their knowledge of the aim and application than it is of the facts of the lesson).

To systematize knowledge (designated as the Fact question).

To arrest attention (called the leading question).

To provoke thought (the challenging question)—not merely as to facts but as to the significance of the facts.

Care should be taken to habituate the children to respond in complete statements; to avoid asking questions that can be answered by "yes" or "no;" to avoid asking too many questions.

Let us keep constantly in mind that "we see again how impossible it is to be content to tell facts to pupils, no matter how receptive their minds may be. It is what they say to you, what they think before they say it, and what they think with it that is most important." (Brumbaugh.)

Response to thought questions indicate growth and are well worth while, for they bring the pupil from the simply receptive attitude to the active and expressive.

One writer says: "It is a good practice in asking questions to use as few words as possible in language easily understood

by the class so as to cause the pupil to say as much as possible."

When they have given expression to the truth we have sought to convey, then and not until then can we know they have made it their own.

Read chapter XXI of "Fundamental Problems of Teaching" (Bennion), Fitch "The Art of Questioning," (Weigles') "Talks to Sunday School Teachers," (Brumbaugh) "The Making of a Teacher," (Driggs) "The Art of Teaching," or suggestions from any standard work on the Art of Teaching as all good teachers recognize the great value of the question.

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love

First Year

First Sunday, September 4, 1911

Fast Day Exercises

Subject: "The Word of Wisdom" was revealed by God.

Aim: To lead the children to see that the origin of "The Word of Wisdom" was divine.

A. Music: While wraps are being gathered.

B. Create atmosphere for song by talking of the beautiful weather, or something that made you happy.

C. Prayer. Lead the children to name different things they are thankful for, letting a child lead the prayer.

D. Song, "In Our Lovely Deseret."

E. Rest Exercise. We are going to see who can lift heavy buckets of coal and water, and we are going to run fast. (Run in step, standing in one place.) You know if we do what it said in the song we can run and not get weary, and will have strength to do many things. Other exercises may be used. Go to groups.

F. Lesson. Every time the Lord wants a leader for His people He always prepares him by having him keep the "Word of Wisdom."

1. When John the Baptist was chosen. "He was to be great in the sight of the Lord: and shall drink neither wine nor strong drink, and he shall be filled with the

Holy Ghost. And he shall prepare the people for the coming of Christ." Luke 1:15-17.

2. Daniel in keeping the Word of Wisdom—he, too, was prepared to teach the people. Daniel 1.

3. How the Word of Wisdom was revealed to Joseph Smith. Life of Joseph Smith. Doctrine and Covenants, section 89.

4. If God saw it was fit for His chosen leaders to keep the Word of Wisdom he certainly wants all of His people, to whom He has revealed the Gospel, to keep it. (Discuss it with the children.)

Song: "The Word of Wisdom," "Songs for Kindergarten and Primary," Thomasen), Page 62.

G. Passing of Wraps.

H. Goodby Song.

I. Benediction, child leading.

Second Sunday, September 11, 1921

Lesson 25. First Year Outlines

Subject: Joseph sold into Egypt.
Text: Genesis, 37.

Aim: In order to please the Lord we must have a forgiving spirit.

A. Song, "Jesus Once Was a Little Child," Primary Song Book.

B. Prayer.

C. Song, "Jesus Wants Me for a Sunbeam," D. S. S. Book, p. 211.

D. Rest Exercise. Representations of the

farmer at work in the field. (Sung to the tune of "Here We Go Round the Mulberry Bush.")

E. Go to Groups.

F. Memory Gem.

"To love the ones who hurt us,

And try to make them see

That they are grieving Jesus,

Who wants them kind to be."

This is forgiveness.—Annie Malin.

Sing again: "Jesus Once Was a Little Child."

G. Lesson.

1. Introduce lesson by showing picture of Joseph, or a boy, leading them to see he had a lot of brothers by their telling how many they have in their home.

2. Lead them to tell you how they think they ought to treat their youngest brother.

3. Then tell your story.

H. Gathering Wraps.

I. Song, teachers or children's choice.

J. Benediction.

Third Sunday, September 18, 1921

Lesson 26. First Year Outlines

Subject: Joseph and his brothers in Egypt.

Text: Genesis 41: 28-57; 42.

Aim: The same as last Sunday—Gathering of Wraps, by fairies.

Song: Teacher's choice.

Prayer.

Song: "Song of Summer." Patty Hill, p. 20.

Rest Exercise "Summer Flowers are Sleepy," Patty Hill, p. 23.

Go to groups.

Review Memory Gem.

Lesson: Introduce lesson by finding out what the farmers are doing this time of year. Show picture of grain field. Then ask who Joseph was. Have them tell all they can, then continue the story, showing pictures if possible. At the close of lesson let children draw their own

conclusions as to whether they think Joseph did the right thing to his brothers.

Passing of Wraps.

Song: Children's choice.

Benediction.

Fourth Sunday, September 25, 1921

Lesson 27

Subject: Joseph taking care of his fathers and brothers.

Text: Gen. 43, 44, 45, 46:27-30.

Aim: Same as first Sunday.

Gathering of Wraps.

Song, "Clouds of Gray," Patty Hill, p. 22.

The Lord's Prayer, led by teacher.

Song: Hymn.

Rest Exercises, teacher's choice. (One given before may be used.)

Go to groups.

Review Memory Gem.

Lesson: Review previous lessons. Show pictures. Let children tell all they can.

Then give new lesson. At its close let children express their ideas as to what they think Joseph's brothers ought to have done for him.

Passing of Wraps.

Song: Teacher's choice.

Benediction.

Suggestions:

In teaching the memory gem, each teacher repeats gem to group. Then she tells children she needs their help, and she might catch them if they don't watch out. She then repeats two lines, then she tells them they are to put in the word she leaves out, as "To love the ones who hurt——"

"And try to make the ——," then leave off one or two more words until children know those two lines. Let individual children say it, let group say it, then take the rest and do the same and you will be able to hold interest and in a very few minutes every child will know the gem.

Children's Section



Elf and Fairy Folk

By Ruth Moench Bell

THE ELF OF MISHAPS

If you could ever see him you would laugh even if he had just tipped you on to your nose. He is such a funny little roly-poly Elf, always laughing and playing pranks. You know how your baby laughs when you fall down on the floor and roll over for him? Well, that is exactly how the Elf of Mishaps laughs when he has sent you spinning.

You never get to see the Elf of Mishaps or at least very few people have seen him. The reason you never get to see him is because you never look when he is there. When he is there you are usually sprawled out on the ground. Then if you are a grown-up person you look around quickly to see if anyone saw you fall, instead of looking for the tiny Elf who made you fall. But if you are a child you bawl as loud as you can so as to be sure your mother hears you.

If you ever have a mishap and don't cry about it and listen very sharply, you may hear the little chap laughing. Then if you look quickly where the laugh comes from, you may see the tiny scamp rolling on the ground and holding his sides with laughter. Only, of course, he laughs so softly you have to be very quiet to hear him and he is so very, very small you'd almost need a microscope to see him.

He is the one that gets some one to step on your shoe-lace when you go about for a minute with your shoe unlaced. Then over you go. And when you tip-toe very softly to the cupboard

to get another doughnut, he is the one that makes you stub your toe against a pan the baby left on the floor, and then every one comes rushing in to find out what you were up to anyhow. Of course you are in such misery then trying not to tell a lie and hoping you can get through without telling the whole truth either, that you never think of the one that got you into that mess. The chances are ten to one that he suggested that you go after the doughnut and probably he got the baby to leave the pan there on the floor on purpose.

Mabel was his favorite in the Mason family. And you should hear the mishaps he got her into the day after Christmas. Mabel was one of the falling down kind, anyhow. She was always winding her legs around chairs and things. If you ever moved anything suddenly in the Mason house you were almost sure to upset Mabel unless you waited to find out whether she were tangled up in it somewhere.

The day the Elf of Mishaps spent with the Mason children was the day after Christmas. This was the wonderful Christmas when Mrs. Mason thought of a capital notion and made a most painful discovery about Gordie.

"Let's give Dorothy Elinor all of the new dimes we get," was Mrs. Mason's capital notion. "All of our Buffalo nickels could go to Mabel and all of our pennies to Gordie."

Papa Mason agreed. "Let's see," he said. "There is about a month between now and Christmas. They ought to get a neat little sum for their spending money by then."

Little did Mr. and Mrs. Mason suspect the trouble they had set out for themselves. You know how children

are if they ever get started after anything? Well the Mason children were just like that.

Every night three fierce bandits attacked Papa Mason and made him go through his pockets to find new dimes, Buffalo nickels and pennies. Every afternoon when Mrs. Mason returned from town she was attacked by the same terrible robbers. Mrs. Mason began to think there was some magic that turned everything in her purse to new dimes, Buffalo nickels and pennies. Mr. Mason finally bought off the band by promising to give each a dollar on the next pay day if they would cease to bother him.

Such excitement as there had been in the Mason home then. A whole round dollar besides all the dimes, nickels and pennies! The trips those children made to town! The whispering in stores as each discovered some treasure he was sure would please the other! "I'll get him this!" "Sh! he's right near," or "I'll buy her that!" "Keep still! There she is now!"

And how proud Mrs. Mason had been of Gordie. When the girls planned to spend dimes on each other Gordie proposed dollars.

A certain doll was discovered by Mabel and no other doll looked good to her after that. It was agreed that no chance should be taken on Santa's getting her some other doll. To prevent that a dollar could be paid on the doll and the doll be put away with Mabel's name on it so Santa would be sure to get that very one.

"I'll put my dollar on it, mama," Gordie announced. "I couldn't enjoy Christmas if Mabel wanted that doll and didn't get it."

"Isn't he generous?" Mama Mason rejoiced to Papa Mason.

Yet when the day came for making the deposit on the doll, Gordie had a tantrum and came home unbeknown to Mabel, Dorothy Elinor and Mrs. Rich, who had gone with them. It was Dorothy Elinor's dollar that saved the

doll. Of course her papa repaid her later.

How vexed Mrs. Rich and the girls had been after trailing frantically all over town to find Gordie. When they burst into the room and found him all cosy, safe and warm, Mabel seized Gordie and shook him roundly and Mrs. Rich said to Gordie's mama, "Just as well go up stairs and put cotton in your ears. We're all going to beat him."

Gordie's mama suggested an armistice till the case could be looked into. When it was found that Gordie did not realize that he would make so much trouble by running off like that he apologized to Mrs. Rich and peace was restored.

Then Gordie proposed to stake all his money on a kodak for Dorothy Elinor. Next he found a generous gift for his mama which would take all his capital. Many a time in imagination Gordie spent all his money for others. And always he came through handsomely. Gordie was no miser, or so it seemed.

Then the great day of days came and mama went with him to select his presents for his friends and family. On the way down he decided just to send post cards to his friends. Unprepared for the shock that awaited her, mama consented to this. Gordie's list was long and a gift for Patsy, Mabel, Dorothy Elinor and papa would surely be enough for one small boy's first Christmas shopping. Papa was to help him find his gift for mama.

The gift for Patsy was chosen and Gordie counted out his money with joy. He was not so ready when it came to paying for papa's gift. He tried to put off buying for Mabel and Dorothy Elinor and finally rebelled unless he could find something for a penny.

Then it was that Mrs. Mason made the painful discovery. Her Gordie, her hero, her generous boy turned out to be like most of us, always planning

to do big things for others but finding it pretty hard to part with the money when it comes to actually paying. Mrs. Mason couldn't allow Gordie, who was really such a fine little chap, to be like that. She insisted that he get something nice for his two sisters. And when the clerk found out that Gordie was buying the presents with his own money, the clerk was so proud of Gordie that Gordie felt better and become really pleased with himself and greatly enjoyed paying for the presents.

But Gordie's greatest joy in buying for others came the next day. He made a mysterious trip to town with Dorothy Elinor after much whispering and laughing. He came home alone with his eyes dancing and one hand behind him.

"I guess I'll have to show it to you," he said to his mother. "Cause if you don't put it in water it will spoil."

Then he brought out a beautiful rose he had bought for his mother's Christmas gift. Oh, how happy this present made Mrs. Mason! Every one declared this the happiest Christmas of all and no one suspected that the Elf of Mishaps was lurking anywhere near.

It must have been the sight of Mabel's skates that gave him the idea that he could have some fun with the Mason children. Even Mrs. Mason had thought the skates a surprising blunder on the part of old Santa. The very thoughts of Mabel on skates made her mama shiver. But the Elf of Mishaps did not shiver. He wanted to get at her.

He was there at the Mason home bright and early the next morning. He was already for his pranks. When he came in Mabel was standing on a chair dressing. Immediately she put one foot over on to Gordie's new Christmas wagon. Then the little Elf saw his first chance for some sport. He gave the wagon a tiny shove and away went the wagon with one of Ma-

bel's legs. Mabel tried her best to stay on the chair with the other leg but pretty soon down she went. As soon as Mr. Mason saw the accident he felt suspicious that the Elf of Mishaps had had something to do with it. But Mabel bawled so loud that nobody could hear the Elf laugh.

Patsy was the next one the Elf tried a prank on. Patsy was the Mason baby. His real name was not Patsy at all. He had a really romantic name like Harold or something. But he was so Irish even at ten months that they called him Patsy. He was so Irish that he couldn't even do something he wanted to if anyone asked him to do it.

Patsy really should have been born about eleven years old. It was easy to see that he resented being a baby. He could whistle to himself before he was a year old. It wasn't much of a whistle but it was better than his mother could do. She always had to hire his sister Dorothy Elinor to whistle Patsy to sleep.

Patsy could walk, too, even if he did walk just like a wash-board. The Elf of Mishaps dearly loves to play pranks on babies. That is why babies eat soap and coal and ashes and things. And that is why Patsy went straight for the hot lid Mrs. Mason put on the table. Of course the warm lid hurt his fingers a little bit but that would not have scared him. It was the Elf of Mishaps that sent the lid spinning on to the floor the minute Patsy touched it. Round and round it spun. And away ran Patsy as fast as he could go. He was so sure the lid was chasing him that he did not stop till he got under the parlor table. Then he sat up and looked around, hoping it could not get him under the table.

Gordie laughed so hard to see Patsy run from the hot lid that the Elf of Mishaps thought it about time Gordie had something happen to him. You never know why you do the things the Elf suggests for you to do. But

you always do them. When he sent Gordie upstairs to get Dorothy Elinor's new Christmas doll, Gordie went right up. He really thought he was going to please his sister. But when he came down stairs head first smash on to the lovely new doll, Dorothy Elinor was not nearly so pleased as she might have been. Gordie was not hurt. He fell on the doll. But the doll had to be sent right off to the doll hospital for several operations.

Then Dorothy went upstairs to play with her old doll, Beatrice, since her new doll was broken. The Elf of Mishaps went along. Dorothy Elinor was standing on the balcony, holding the doll, when the naughty little Elf tickled her funny bone and over the balcony went the doll, Beatrice.

Dorothy came running downstairs, expecting to see her beautiful doll smashed to pieces. Instead what do you suppose she saw? Why, her precious doll riding into the house, unhurt, on a basket of clothes the laundress was bringing in.

"Oh, you darling, darling doll," exclaimed Dorothy Elinor, "how ever did you get there?"

Mrs. Mahoney explained for the doll. "Sure and a terrible fright she gave me dropping out of the upstairs window smack on to me basket of clothes that I was afther bringing in from the line."

Then Mabel got out her new skates and the Elf of Mishaps had the time of his life. He followed her out and helped her very much by starting the skates off before she was ready. Mabel had no idea he was helping her. She thought her skates were the kind that started off all by themselves. In spite of the Elf of Mishaps Mabel learned very fast.

Every once in a while she would invite the family out to see how well she could skate. Then before she got good and ready the skates would start off and all you could see of Mabel would be a pair of skates up in the

air with a pair of legs holding them up.

That night Mabel got the skates out so she could skate around the house before she went to bed. The Elf of Mishaps must have seen his chance for one more good laugh so he hid the key. When Mabel got ready to take off the skates, no one could find the key. None of the neighbors had keys for skates. All of the stores were closed. Mr. and Mrs. Mason had gone to a picture show. So Mabel went to bed with her skates on.

And maybe you think Dorothy Elinor didn't have a dreadful time with Mabel skating up and down her pajama legs.

When Mr. and Mrs. Mason got home they heard Dorothy Elinor calling out in her sleep, "Now you just quit that, Mabel."

They went in to see what Mabel was up to and when they heard the skates rattling they turned down the bed-covers and laughed so hard they could hardly take off Mabel's shoes and stockings. Of course the skates came off with the shoes but Mabel and Dorothy Elinor hadn't thought of taking them off that way. That is just the way with the saucy little Elf of Mishaps. He loves to get people into scrapes but he never tells them how to get out. That would spoil his fun.

(The End)



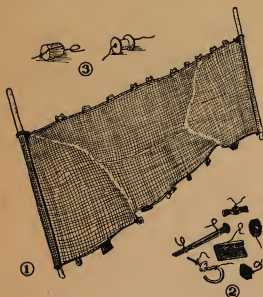
A MINNOW SEINE, DIP-NET AND LIVE
BAIT BOX

Catching minnows for bait is more fun than digging worms. And after you have pursued the sport for several hours, you will have a better appreciation than before of the little fellow's ability to elude capture. You must

handle the seine skilfully else be satisfied with a small catch.

It takes but little time to make a seine like that in Fig. 1, if you have the materials at hand—mosquito netting 40 inches wide by the length you wish to have the seine, two poles 5 feet long, corks and spools for floats, and scraps of metal for sinkers.

Tack the netting to the pair of poles so one edge comes several inches above



the lower ends. Then cut two pieces of clothesline 12 inches longer than the distance between the poles. Use these ropes for binding the upper and lower edges of the netting. Stitch the netting to the ropes, and tie the rope ends to the poles.

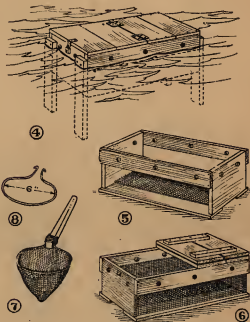
Run pieces of wire through corks and spools (Fig. 3), and twist the wires around the upper rope for floats. For sinkers, use any small pieces of hardware that you can find—bolts, nuts, hinges, screen-buttons, hooks, etc. (Fig. 2). Wire them to the lower rope binding. Round off the upper ends of the poles for handles.

Having caught a supply of minnows, you must keep them alive until ready to use them for bait. Make a live-bait box like that shown in Fig. 4. Procure an oblong-shaped grocery box, remove one of the bottom boards,

and the lower board of each side, as shown in Fig. 5, and substitute for these boards strips of screen wire netting (Figs. 5 and 6). Bore holes in the box sides and ends for air vents (Fig. 5). Board over one half of the box top, and enclose the other half with a cover hinged to open. Provide the cover with a hinge hasp and padlock. (Figs. 4 and 6.)

The live-bait box should be anchored so the water level is several inches below the box top. Then there will be an air space between the box top and the water. The best way to support the box is to drive stakes at the right distance apart to come at the box corners, and nail through these stakes into the box ends.

For removing minnows from the live bait box, you should have a dip net like that in Fig. 7. Bend a piece



of heavy wire into a hoop of the shape shown in Fig. 8. Staple the hooked ends to a short stick, and bind them securely, with a wrapping of wire or fishing line. Shape a shallow net out of mosquito netting. Turn $1\frac{1}{2}$ inches of the edges over the hoop, and sew with heavy thread.

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THE CHILDREN'S BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Tom's Fourth of July

Tom lived with his mother in New York, for he had no father. His mother was a washwoman. Tom sold papers on the streets when he was not in school. His mother was a religious woman, and had Tom go to Sunday School every Sunday. He was fond of Sunday School and his classwork.

The Fourth of July was drawing near. The day before the Fourth Tom earned a dollar. He told his mother that he was going to buy some fire works. His mother said that fire works were dangerous on the crowded streets.

"I would be very much pleased, Tom, if you would donate your money to the Relief Society," she said.

Tom knew that his money would help some poor family out. So he decided to donate his money to the Relief Society.

As the Fourth came on Sunday Tom went to Sunday School. On returning home, he was sorry to hear that one of his friends had been blinded by the explosion of a firecracker. The doctor announced that the boy was totally blind. Tom then knew

what his mother had said was right.

He was happy to think that he had given his money for a good cause.

Raymond Bigelow,

Age 13.

P. O. Box 791,

Warren, Arizona.

In Our Pasture

Just take a peep down through our
pasture gate,

Where each little bird is calling to its
mate;

Where the cottonwood trees are bud-
ding new green leaves,

The tall green grass hiding violets and
bees.

Some stupid old cows out in the
meadow, perchance,

Watch lazily the golden winged but-
terfly dance.

And some one a fishing in the river
near by.

Ah! One cannot help giving a little
sigh,

When they turn away from our
pasture gate.

Z. Doris Rackham,

Age 14.

Peterson, Utah.



La Vaun Carr

Above is a picture of La Vaun Carr, 10 years old, who won a prize for a drawing of "poppies," published in the February number. The Editor of the Budget Box was very much shocked to receive the following letter from La Vaun's mother:

Dear Friends—We received the little book that was sent to our little daughter La Vaun Carr today, and are very proud of it and the drawing for which she won it; but we are very sorry that she could not have been here to enjoy it, too. She died the day after Christmas, but the little book will be a memory of her efforts and will be shown to many and it will be explained how we cherish it so much.

Mrs. Annie C. Carr (mother),
Bountiful, Utah.

Betty's Lesson

Betty lay in bed thinking how she could win the prize poetry contest at school the next morning. "Well, I'm rather sleepy tonight. I'll wait until morning to compose my poem. My thoughts always come easier in the morning." Taking a very noticeable yawn she fell asleep.

Suddenly she found herself walking around the room as if trying to think of something. Turning to her brother she exclaimed, Bobby I can't write poetry. Sister Eunice has that gift, so I'm going to copy that poem about the brook that is in her note book."

"But that wouldn't be fair to copy!" exclaimed Bobby.

"I'll do it anyway," replied Betty. She then copied it and hurried to school.

After long hours of thinking, reading and consulting the final decision was made, which proclaimed Betty the winner.

When school was dismissed at noon Betty exclaimed to her friends, "It is very nice to be a winner, you get so much praise!" A little voice seemed to say to her, "You didn't win it fairly. You're a cheater.

Betty suddenly turned pale. "I'm sick," she said abruptly, "I must go home." She turned and ran down the hill. When she got half way home she crossed a brook. Dancing along it sang, "Betty won a prize unfairly." A bird's tiny voice echoed it. Betty started to run faster when she heard her mother calling, "Betty wake up, it's almost time for school."

"My, what a terrible dream I've had," cried Betty, "But never shall it come true."

Bernice Jacobs,
Age 11.
76 West Main,
Rexburg, Idaho.



Drawn by Jennie Oldroyd
Age 11.
Glenwood, Utah.

A Stormy Day at the Lund School For Boys

On December 12, 1920, there was no Sunday School held in our ward because of our Stake Conference. It was so stormy we decided to remain at home and conduct a Sunday School there.

We organized by appointing Orson Brown as Bishop and William Cosmos and Leroy Jones as Counselors. These boys took charge of the meeting.

Donald Witten opened with prayer; William Cosmos gave a talk on faith. He is now in the ninth grade, doing well, and is honored by all in the school. Leroy Jones gave a talk on the Book of Mormon which was very good. Our honorable superintendent, Brother Guardello Brown, related some of the missionary experiences of his father which were very interesting to us.

The splendid singing was directed by George Snyder. The benediction was pronounced by Earl Drake.

The meeting was carried on entirely by the boys. They conducted them-

selves fully as well as they would have done in the meetinghouse. Brother Brown was well pleased and said that it couldn't be beaten any place by boys of our age.

Earl Drake.

Gentle Moon

Oh! Gentle moon, thou shepherd-
dess,

Come from your hiding place,
The sun goes down, as you come up
With beauty and with grace.

When on dark nights you show your
light,

To every weary wanderer,
When wandering on some chilly
night,
For caress he looks up yonder.

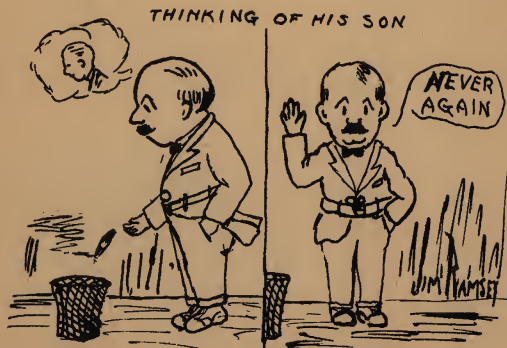
Then for his help, you do your best,
And help him on his way,
Then, when at dawn you hide your
face,

The sun shines in a ray.

Goldie Nielsen,

Shelley, Idaho.

Age 13.



Drawn by James G. Ramsey, Richfield, Utah. (Age 15.)

Dickie's Lesson

Dickie was only three years old and his mother had just said he was too young to gather the eggs. She told him, too, that she would punish him if he did.

Dickie went out into the yard disgusted. He played discontentedly for about an hour, then, growing more dissatisfied, started for the barn, glancing at the house as he passed with some anxiety. Reaching the hay mow he saw a nest of fresh eggs. What a temptation!

"Mama said de udder day dat I was her big man an I dis know I wouldn't break one egg," he said.

The temptation soon overcame Dickie and he started for the house with an egg. He had not noticed old "gobble, gobble," as he called the turkey, who was watching him. He walked on toward the granary, stopping there to think things over. Suddenly he heard an awful noise close by him and turning around he looked into the wicked eyes of old "gobble gobble." Dickie was so frightened that he threw the egg in the direction of the turkey and ran with all his might, reaching the gate just in time, he thought, to save his life.

Recovering from his scare he decided to keep it a secret. But how could he? The egg had broken all over the ground and would surely be seen by his mother on her evening round to gather the eggs.

At supper Dickie's mother questioned him about the broken egg. His first thought was to deny it. But he had been taught never to tell an untruth, so he confessed all.

His mother said he had been punished enough and she would add no more.

Dickie often wonders if the turkey would have acted as he did had he been minding his mother.

Merle Kartchner,
Alamogordo, N. Mex.

Age 11.



Drawn by Gwen Prior
Age 14. Spanish Fork, Utah.

The Cedar Tree

They stand out in green splendor,
Out all the seasons through.
They always look fresh everywhere,
Always have work to do.

Most trees some seasons cease to grow
And stop to rest awhile;
While cedars, onward in the snow,
Through hardships, seem to smile.

They grow out in large lava cracks,
O'er swamp, and fields away.
Like men, whose deeds live after them,
They scarcely will decay.

And when, at length, they pass away,
Their work they leave behind,
And in the leaves of new born trees,
Their richness some will find.

They are, in fact, like Washington,
Or Lincoln, Grant, or Lee:
They try to keep on growing great,
Nor idle seem to be.

Then never let great blessings pass.
Make use of life and be
As Lincoln, Washington, or Grant—
Just like a cedar tree.

Wilford A. Hiatt,
Age 15. R. F. D. No. 1,
Blackfoot, Idaho.



Drawn by Ruby Parrish
Age 11. Kaysville, Utah.

Catching Horse Thieves

It was a moonlight night as Dick Johnson made his way towards his barn. All at once he stopped and seemed to be looking intently at some black objects moving through the wild rose bushes behind his new barn. He then rushed into the barn where he had put seven horses. Every horse was gone except the new saddle horse which he had bought that day, and lucky for him, he had locked it in a branding pen.

He lay awake all that night thinking how he could catch the horse thieves and get his horses. Next morning while he was eating breakfast a bright idea came to him. He went to the bunk house and roused the cowboys telling them what had happened. They buckled on their pistols, and each getting his horse, with Dick Johnson leading them, they started out for Wild Hawk's Pass, where they were sure the horse thieves would head for.

They arrived at a mountain road leading to Wild Hawk's Pass, where they pitched their tent and after stay-

ing there the rest of the night, started on their way early in the morning. They rode about seven miles, but before giving up the chase, Johnson made his way from the camp up to a little ridge that overlooked the greater part of the canyon. He stood there looking around when all at once, to the right, he caught a glimpse of smoke arising above some trees. He went down the ridge and up a ledge of rock to where he had seen the smoke, and there, near a large cave, was a cabin. He went back and brought the cowboys with him. He and the rest of the men surrounded the place and made the three thieves surrender.

They turned the thieves over to the police. Later, Dick Johnson was given his horses.

Age 12.

Lorraine Rich,
Magrath, Alta,
Canada.

Purple Pansies

Little purple pansies,
Coming in the spring,
Can't you hear me call you?
Come, let's dance and sing.

Pretty purple pansies,
Blooming all the time,
Making all the world
Seem happy and sublime.

Age 7.

Lillian Jarvis,
Hinckley, Utah.

Robin Redbreast

Little Robin Redbreast,
Sitting in the tree,
Singing to his little mate
So very pleasantly.

While she sits upon her nest,
Keeping it so warm,
He will watch and guard her,
And keep her from all harm.

Age 11.

Ruth Whittier,
Peterson, Utah.



Photo by Nevada Whitehead
Lund, Nevada.

The Meadow Lark

and the boy rushed forward and pick-sitting at the breakfast table, I heard some sounds coming from somewhere in the dooryard that were most beautiful and filled me with admiration and amazement. I listened to those flute-like notes, so perfectly in tune, that filled the air with such a wonderful melody. The trills, the chromatic scales, arpeggios and embellishments seemed to come from an instrument the like of which I had never before heard. There were the piano and forte passages, now louder and then softer. All like angels' song of joy. I listened intently to the pearly notes. I arose to my feet and tiptoed to the door and into the morning air to see if I could discover the source of this beautiful music and to find out if possible who was serenading me on this lovely morning. What do you think I saw perched on one of the gate posts near the door? It was a meadow lark, and this was the musician that was serenading me.

As I gazed at this feathered minstrel, I was struck with the appearance of his bright yellow breast which made such a pleasing contrast with

the gray plumage on his back. Then his long beak, his black shiny eyes and his graceful talons, made a picture almost as pleasing to the eye as was his joyous song to the ear.

My curiosity got the better of me as I drew nearer to him. The lovely song ceased and the feathered songster flew away. I wondered if his life was always full of sunshine, if he always was as full of joy as on this spring morning, and if it had its troubles and dark dreary days, or did it always fly through the air singing its love song in the golden sunshine.

While I was thus wondering, I saw this creature light on a fence near where some rude boys were playing. I saw one of these boys take from his pocket a flipper and place in it a little object. I saw him raise the weapon, take careful aim at the yellow breast of the tiny singer. I heard a flutter and the object sped from the flipper and struck the bird in the center of its yellow breast. It fell to the ground and the boy rushed forward and picked up its lifeless body and brutally held it up to the view of his comrades.

One morning, not long ago, as I was ed up its lifeless body and brutally held it up to the view of his comrades.

Thus ended in a tragedy, the scene of my serenade by the Meadowlark.

Jennie Hanson,
Advanced Theological Class,
Vernal, Second Ward.

Health Habits

Did you brush your teeth this morning?

Did you think to comb your hair?
Look my child upon your elbow,
Have you a soot spot there?

Have you scrubbed your nails and filed them?

Please be clean about yourself.
If you're clean in all your habits,
You'll enjoy the best of health.

Venna Holliday,
Age 11. Cove, Utah.

Teddy's Punishment

"No Teddy, you cannot go to a show today. Don't you remember that today is Sunday, and that is the day for you to worship God?"

Mrs. West spoke firmly, and Teddy realized that it would do no good to argue, and so with a pout on his face he turned away and walked slowly out of the house. "What a stupid old day Sunday is," he thought, "There is nothing to do or play at all." He thrust his hands deep into his trousers pockets and the pout on his face deepened into an ugly frown as he walked slowly down the path and started in the direction of Tommy Jensen's home.

Tommy Jensen was Teddy's favorite friend, and it was Tommy that shared all of Teddy's pleasures and troubles, and joys and sorrows; so, unconsciously, Teddy turned his steps toward his chum's.

"Hy! Ted!" yelled Tommy as Teddy walked dejectedly down the pavement, "can you go?"

"Go where?" asked Teddy.

"Why to a movie, of course. There's a swell one up town today. All the fellows are going. C'mon along."

"I—haven't any money, Tom—and —"

"Oh! If that's all, I'll lend you a quarter. C'mon," and Tommy slipped his arm through Teddie's and pulled him down the street.

"Well," thought Teddy, "He made me come any way." This was the excuse he was offering his guilty conscience, but somehow weak and cowardly even to himself; and then all thought of disobedience to his mother was banished as the alluring posters of the show came to view.

Somehow, strangely to Teddy, the show did not seem so fascinating as he had supposed it would be. The show house lost all its alluring possibilities as soon as he was once safely seated inside. Even the candy and peanuts that Tommy had bought and gen-

erously shared with him, lost something of their usual delicious flavor, and then hauntingly came the thought that he had borrowed money, and how was he, eight year old Teddy West, to pay it back, for he would not dare to tell his father and mother.

"Isn't it great?" whispered Tommy to Teddy, with his eyes glued upon the canvas, as though he would miss seeing something if he did not watch closely. Teddy started.

"A—a—yes," he stammered. Teddy had not, to tell the truth, paid any attention to the drama whatever, he was so engrossed in his thoughts, and he had been startled when Tommy aroused him with the words: "Isn't it great?" But Teddy did not think it "great" in truth. The wonderful cow-punchers had lost their thrilling bravery in his eyes. Altogether Teddy had never spent a more miserable Sunday afternoon in his life, and he heaved a sigh of relief as he once more felt the cool breeze of God's outside against his hot face.

"Say, Teddy," said Tommy glowingly, "That sure was a swell show!"

"Yes," assented Teddy, "But Tom—I don't know how I'll ever pay you your money back."

"Ah! Don't think of it. I don't care if you don't pay it back," answered Tommy assuringly, and with a hasty "goodby," he left Teddy to go home alone.

It was a very penitent Teddy that walked slowly up the steps and opened the door and went in his own home.

"Oh! Teddy, where have you been? I've looked all over for you this afternoon. Uncle Harry was here, wanting you to go back to the farm with him and stay all summer; but we couldn't find you and he left on the 4:40 train."

Teddy's lip quivered it had always been his wish to go on a visit to Uncle Harry's big farm, and now—he had let a movie spoil it all, and he could see a movie any time.

It was nine o'clock, and as Mrs.

West sat reading her Bible these words came from Teddy—a very penitent little boy, whose face was red and swollen from crying: "Mother, I went to the show today is why you couldn't find me; but it wasn't good a bit, and I wish I'd stayed home and gone to the farm with Uncle Harry." To Teddy's astonishment his mother did not scold him, but smiled, and said:

"You see Teddy, it always pays to mind God—and to mind your mother."

Blanche Shurtliff,

Age 13.

Ogden, Utah.

The Humming Bird

I am going to tell you a story of some little humming birds that lived on my Grandma's porch.

Grandma had seen the little birds sipping the honey out of the flowers for some time.

One day, as she was sitting on the porch, she was surprised to see the little birds had started to make their nest. It was made right on top of the electric light cord that was on the porch. The little birds were fine builders. They made their home of mud, and when they had it solid, they lined it with hairs and feathers.

One day grandma thought she would like to look in the nest, so she got a chair and looked in. There were two little white eggs with dull black spots on them. The little birds were very happy. They were singing and chattering all day long as if they had so much to talk about. By and by the eggs hatched, and two small baby birds were found in the nest. Grandma watched them for weeks and at last they grew so big they filled the entire nest.

One morning grandma came out to see them and they were gone. They were in the garden with their parents and were learning to hustle for themselves.

Fay Wakefield,

Age 12.

P. O. Box 86,
Mohrland, Utah.

The Story of Cain and Abel

After Adam and Eve were cast out of the Garden of Eden two sons were born to them. The first was named Cain and the second Abel. Cain was a gardener and Abel a shepherd. These two men heard through their father and mother about God and they worshipped Him by sacrifice. One day, as they were offering a sacrifice, Cain saw that Abel's was better than his and so from then Cain hated Abel. Another day they met in the fields and began to talk. Soon the talk became an argument and while Cain was in this passion, he sprang upon his brother and killed him. Soon after God spoke to Cain and said "Where is Abel thy brother," and Cain answered, "I know not," but the voice said again, "What hast thou done." This time Cain told the Lord of his crime and he cried, "My punishment is greater than I can bear." He said this because God caused him to become a fugitive. Cain then complained of the unendurable punishment and said some one would kill him, but the Lord set a mark on him lest anyone should do so.

Hilda E. Shaw,

Age 13.

5 Upper Valley Road,
Meerbrook, Sheffield,
England.

Jennie's Reward

It was a warm autumn day in October.

The boys and girls of the seventh grade were going on a picnic.

Jennie Marvin had planned to go, but Mrs. Marvin had taken sick and Jennie had to stay home.

At first she was cross and sulky.

"Oh, dear I wish I could go," Jennie complained.

"I'm sorry dear that you can't go," replied Mrs. Marvin.

"Oh, mother, I'm so sorry I was cross I will do my best to be cheer-

ful," and Jennie kissed her mother and went about her morning work.

Jennie was only twelve years old, but she was a good worker and soon had her work finished.

When her work was done she went and sat by her mother.

It was clouding up and before many minutes it was raining.

"Oh, mother I am so glad I didn't go," she said.

After a while her mother said:

"Jennie will you go and get that little box in my dresser drawer?"

When she returned her mother took from it a little ring.

"This is for you Jenny for being so faithful to me, this is your reward."

Atha Johnson,
Heber City, Utah.

Age 12.

The Wonderful Days Gone By

When the sun came over the mountains

And rose high in the sky,
I sat on the cool grass thinking
Of the wonderful days gone by.

When I was just a small child

I would frolic around so gay,
And then come and nestle in mother's lap

Tired and weary with play.

And when we had a garden swing

And I would swing so high—
It seems as if it were yesterday,
Those wonderful days gone by.

Mildred Dudley,

Age 11. 131 F Street,
Salt Lake City.

Honorable Mention

Esther Adamson, Kuna, Idaho.
Amelia Anderson, Heyburn, Idaho.
Myrtle Anderson, Lyman, Wyoming.
George Bassett, Rigby R. F. D. No. 3,
Idaho.

Clarence Borup, Rupert, Idaho.
Carl Belliston, Nephi, Utah.
Zelda Bodily, Preston, Idaho.
Vera Chadwick, Liberty, Utah.
Clarence Christensen, Midview, Utah.
Walter Conrad, McGill, Nevada.
Rada Corbett, Francis, Utah.
Florence Crane, Oakley, Idaho.
Fae Davis, Venice, Utah.
Ola Dickson, Cowley, Wyoming.
Lauretta Davis, Perry, Utah.
Dora Ferrin, Eden, Utah.
Helen Forsyth, Newcastle, Utah.
Louise Forsyth, Newcastle, Utah.
Dorothy M. Fullmer, Salt Lake City.
Irma Garner, Payson, Utah.
Mary Greene, Tridell, Utah.
Thelma Harrison, Afton, Wyoming.
Maurine Heaton, Alton, Utah.
Clea E. Henrie, Clawson, Idaho.
Leslie S. Henrie, Clawson, Idaho.
Marjorie A. Hensley, Oakland City, Indiana.
Irene Herbert, Marysville, Georgia.
Adella Holman, Fountain Green, Utah.
Irma Hunsaker, Honeyville, Utah.
Oleiva Hymas, Burley, Idaho.
Pearl Hymas, Acequia, Idaho.
Roma Jarvis, Hincley, Utah.
Albert C. Jones, Salt Lake City.
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Charles Keller, Mapleton, Idaho.
Crystle Keller, Mink Creek, Idaho.
Duane Keller, Mink Creek, Idaho.
Ivalone Keller, Mink Creek, Idaho.
Evan Kimber
Jennifred V. King, Promontory, Utah.
Dorothy Knowlton, Farmington, Utah.
Verlin Larsen, Mink Creek, Idaho.
Virginia Lyman, Oak City, Utah.
Rose Maughan, Cache Junction, Idaho.
Ralph Merrill, Bluffdale, Utah.
Martha E. Mineheart, Petersburg, Ind.
Marian Moore, Upton, Utah.
Thelberne Moore, Ogden, Utah.
Reed Muir, Wayan, Idaho.
Royal Mulliner, Shoshone, Idaho.
Jesse Neilson, Salt Lake City.
Otto W. Palmer, Mesa, Arizona.
Irvin Pearson, Hoytsville, Utah.
Wilma Porter, Cumberland, Wyoming.
Lavell Rasmussen, Mink Creek, Idaho.
Wesley Robertson, Price, Utah.
Alvirde Rhoades, Roberts, Idaho.
Fred Seal, Mink Creek, Idaho.
George D. Snell, Jr., St Anthony, Ida.
Frances Thatcher, Blackfoot, Idaho.
Ellis Wakefield, Grouse Creek, Utah.
Teena Wadman, Promontory, Utah.
Howard Walker, Hannibal, Missouri.
LeRoy Watts, Los Angeles, California.
Mary Wharton, Bancroft, Idaho.
Vada Wilding, Rigby, Idaho.
Marion White, McGill, Nevada.
Ines Wright, Hurricane, Utah.
Lucile Wright, Idaho Falls, Idaho.

ANIMALS AND BIRDS

BY WALTER WELLMAN



Puzzle for May

Animals and Birds

No correct answers were received for this puzzle and we are printing it again with a few new suggestions. Some of the solutions were nearly correct and we suggest that the boys and girls try again.

The pictures represent birds and animals as follows:

1. One animal and four birds.
2. Three animals and one bird.
3. Three birds and three animals.






















4. Three birds and two animals.
















Prizes of books will be given to the first ten of those under seventeen who correctly solve the above puzzle, and send us the best original drawing, or photograph, or the best article of not to exceed two hundred words, or poem of not to exceed twenty lines on any subject. Answers must be in by August 1, 1921. All contributions are subject to the rules provided in "The Children's Budget Box." Address Puzzle Editor, *Juvenile Instructor*, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

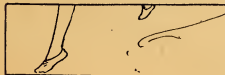


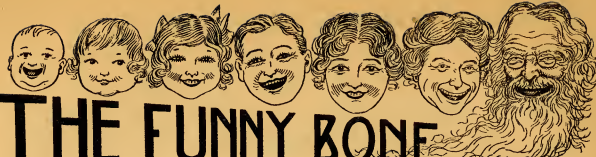
Somebody and the Princess.

—VII—

TRAMP, tramp! a  was marching down the village street with  to sell. Red, white, blue, yellow, beautiful  with whistles. Up on the Palace  the  heard the whistles. "I want a balloon!" she cried. "Why, of course, your Royal Highness dear!" said the first  and she ran and got her  and sent a little  down to the Palace  to buy a  and he bought it and ran back and gave it to the  . But alas, he forgot and left the  open, and the rude little  who had laughed at the Princess saw the  open and in he went! The  was playing with her  on the marble terrace and Doll Araminta sat on the  behind her. Nobody else was near, because the maids of honor and the guards and the pages had all gone in to their lunch, and dear, dear, the rude little  came right up to the terrace and held out his  . "I want the balloon!" he said, and before she knew it, he had snatched it right out of the Princess's  ! Oh, what a rude little 

Then he looked at . Would he snatch her away, too? The  looked to right, to left. Nobody was near. "Help!" she shrieked, and ran and caught  up in her  and ran up the  and up came the rude little boy after her! But, Hispy! Somebody was watching, Somebody with green and gold and scarlet , in a golden  hanging in the balcony. "Squawk!" cried a great voice. "Go away! Hurry! Scat! Be off, or I'll be after you! Ha-ha-ha-ha!" And the  was so frightened that he dropped the  and tumbled down and rolled over and over like a  down the , and picked himself up and ran out of the . And the  laughed till she tumbled down and rolled over and over down the , too. Then the  picked herself up, and "Oh, you funny Somebody!" she cried. "How can I thank you!" "Squawk! Polly wants a cracker!" said Somebody's great voice. And who was it, do you suppose, but Pet, the royal Poll-parrot!





THE FUNNY BONE

At the Barbers

Barber: "Will you have anything on your face when I've finished?"

Victim: "I don't know, but I hope you'll at least leave my nose."

The Particular Way

Barber: "Do you want a hair cut, sir?"

Customer: "No. I want them all cut!"

Barber: "Any particular way, sir?"

Customer: "Yes, off!"

A Necessary Vacation

"Reggie is going to the country on Saturday."

"For a week-end?"

"Yes; his head's been bothering him."
—Boston Transcript.

Explained

"When I was once in danger from a lion," said the old African explorer, "I tried sitting down and staring at him, as I had no weapons."

"How did it work?" asked his companion.

"Perfectly. The lion didn't even offer to touch me."

"Strange! How do you account for it?"

"Well, sometimes I've thought it was because I sat down on the branch of a very tall tree."—New York American.

A Good Diagnosis

"You look like an idiot," thundered the disgusted man to his elite son, just returned from college. "You grow more and more like a conceited, hare-brained, helpless idiot."

Just then an acquaintance of the old gentleman entered the office and saw the youth. "Hello, Charlie, back, eh?" exclaimed the visitor. "You're looking more and more like your father every year."

"Yes," said Charlie, "that's just what the governor's been telling me."—Argonaut.

Delivering the Goods

Imagine a husband getting this message! He was a traveling salesman and got this "wire" from his wife: "Twins arrived tonight. More by mail."—Ladies' Home Journal.

Wanted the Right Kind

Mrs. Murphy: "I want to see some mirrors."

Shopwalker: "Hand mirrors, madam?"

Mrs. Murphy: "No. Some that you can see your face in."

Preparing for an Emergency

"I told her I was going to kiss her once for every step of the way home."

"And what did she do?"

"She went upstairs and put on a hobble skirt."—Pearson's Weekly.

A Joke on Pat

Pat had died, and Mike, while seated with the rest of the mourners, burst into laughter. When he returned home, his wife said to him: "What was the idea of laughing at Pat's funeral?"

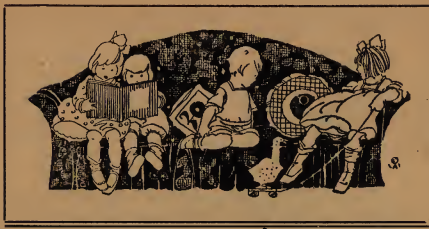
"Well, about two weeks ago, Pat told me he didn't believe in heaven or hell, and while I looked at him lying there so peacefully, it just came to me that he was all dressed up and no place to go."

All Right for Geraniums

An English temperance lecturer displayed to his audience two geraniums. The first had been watered in the usual way. The other had been dosed with alcohol and its foliage was shriveled and sparse, its stem twisted and its vitality decayed.

"Now, ladies and gentlemen," cried the lecturer, "what can you say to a demonstration like that?"

"It's all right," said a shabby man in the front row, "and if I were a geranium I'd stick to water; but, you see, I ain't a geranium."



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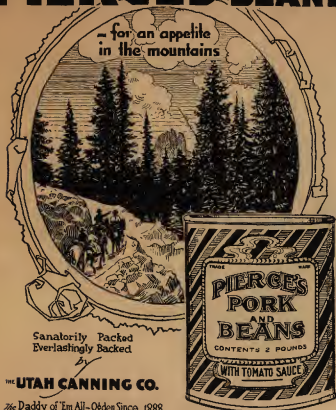
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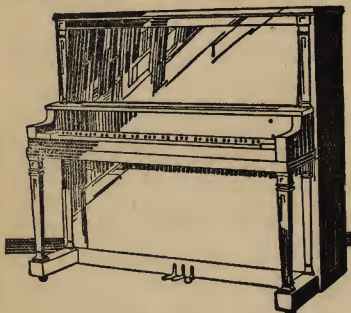
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